

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

THE SPECTATOR ON AGGRESSIVE RADICALISM.

THE *Spectator* of last Saturday contains an article which claims respectful notice. The drift of it is to point out to the friends of Religious Equality the impolicy of making the question of Disestablishment one of the primary conditions of united action in future between the various sections of the Liberal party. For the most part, it purports to be a criticism of Mr. Leatham's "sparkling speech" at Huddersfield, and it takes occasion, in the course of its remarks, to glance at Mr. Joseph Chamberlain's paper in the *Fortnightly Review*. We need hardly intimate to our readers how widely we differ from our contemporary in the ground which it occupies in relation to the main question at issue between us, nor how materially affect the views we entertain of the practical steps to be adopted in order to the speediest and completest realisation of the object before us. But it is fitting to ponder and to accept wise counsels from whatever quarter they come; and, without implying our concurrence in all the considerations urged by the *Spectator*, we are, nevertheless, of opinion that in substance the thoughts submitted to these whom it designates "aggressive Radicals" are well worth serious reflection.

The initiation of a discussion as to the conditions on which the party of Disestablishment shall form a new alliance with moderate Liberals, or shall accept the leadership of Mr. Gladstone, seems to us a little premature. Be the decision of it on what ground soever it may, it can do but little good; it may do much harm. For the present—perhaps for some considerable time to come—the business of those who are aiming at the settlement of the ecclesiastical policy of the realm upon the permanent basis of the self-support and self-government of all religious organisations, lies with the nation rather than with the leaders of Parliamentary parties. The latter they may safely follow in all contests with the Conservative majority, the scope and end of which have their approbation, without the necessity of resorting to any compact which may hamper either their own movements or those of the distinguished men whom they have once followed. There are objects common to both sections, which they may, by means of spontaneous unity, labour to

achieve. What they can do without any compromise of their ulterior purpose we think they should do, without seeking to adjust terms relating to a political enterprise not yet ripe for the decision of Parliament. In reference to this matter, the spirit of the Apostolic injunction may be called to remembrance, that "where there is a willing mind," men's actions will be accepted for what they have, and not for what they have not. To demand for the Parliamentary application of their principles whatever may be justified by the measure of power they may possess, is a duty incumbent upon their consciences. To claim more as a condition of general co-operation with others can hardly be regarded as the dictate of political sagacity. True, also, that if you contemplate compromise it may be politic to ask more than you expect to get. But in working for a great principle not yet recognised as such by the community at large, it is surely of some importance not to damage the prospects of that principle by exaggerated demands upon others in reference to it, which there is no adequate reserve of power to enforce if not complied with.

We confess we view with regret some symptoms of impatience in the minds of certain unmistakably earnest friends of the disestablishment movement of a disposition to abridge the work lying before them by a resort to political coercion. The time will come, we hope—perhaps it is not by any means so distant as it seems—when a clear majority of the people will, through the medium of the constituencies, give their voice in favour of disestablishment and disendowment. We think we are not likely to force this result by any difficulties we may throw in the way of Parliamentary chiefs in regard to their treatment of other questions. Even if we could win them over to us without having previously won over a majority of the constituent bodies, we are not quite sure that it would not be seriously disadvantageous to the effectual settlement of the question we have in hand. We might find ourselves in a position analogous to the horse in the fable, who invited the man to ride him against his adversary, the stag. We might have a repetition of the Irish Church experiment, and be doomed to see most of our principles admitted in theory, and contravened in practice. The lesson taught to the friends of religious equality by the experience of the past should deter them from delegating to comparatively unwilling hands the task of putting into legislative shape the principles which they hold; and especially from regarding the forced adhesion of Parliamentary leaders as more to be desired than the conviction and persuasion of the great body of the people. The truth is—and it is better to look it directly in the face—that there is no short cut to the object of the Liberationists. That cannot be safely compassed by anything in the shape of what may be called a political or party "transaction."

We object to these premature discussions of what we desire to make other people do, because we think their tendency is to divert attention from that which we ourselves ought to do. Our work for the present lies outside the region of Parliamentary parties. We have to commend to the judgment of the people not merely the soundness, but the feasibility and desirableness, of the great reform we aim at bringing about. In doing so, of course we are

fairly entitled to avail ourselves of all the assistance we can derive from the internal discord of the Church Establishment, and also of all political strength which can be obtained from the co-operation of the working classes who are outside the pale. There is plenty of material upon which to expend all the energy we possess. There is nothing whatever to discourage confident expectation that a sufficient political power may be generated, within a reasonable time, for achieving the great change to which we are looking forward. Let us see to it that we are not tempted—or, if tempted, that we do not consent—to leave the high road, however wearisome it may seem, for by-paths which may promise easier and speedier progress, but which, in the end, will only delude us. When we have made our army ready, leaders will not be wanting. Until then it is not our policy to seek them.

SCHOOL BOARD DOINGS.

SIR CHARLES REED very appropriately signalled the entry of the School Board for London into possession of its new offices by an opening speech with a retrospective and prospective purpose. We are not surprised that the statements he then made have attracted a good deal of attention from the leading organs of public opinion. For the facts which he summarised have an interest which is national rather than merely metropolitan. Everyone who cares at all about popular education wants to know how the school board system works, and what are the hopes which it gives for the future. And the experiment is conducted on such a gigantic scale in London that its results there are an ample test of its capabilities. Nor is it any answer to say that a system which flourishes on the wealth of crowded cities may take too much out of the poverty-stricken soil of scattered agricultural populations. For the power possessed by the Education Department, of forming school board districts of any size, is, if properly used, a sufficient guarantee that in no case shall the machinery be too costly for the work to be accomplished. If the school board dispensation succeeds in London, that in itself is a strong argument for its extension to the whole country.

In brief, the main facts stated by Sir Charles Reed were these. The first statistics of the board showed that efficient school accommodation was needed for 112,000 children, and later inquiries have shown that this estimate was too low. To meet this deficiency the board has already built and opened sixty-five new schools, and is erecting, or about to erect, sixty-nine others. These schools are most of them large; five accommodating, each of them 1,500 or more, and thirty-two having room for 1,250 each. They are all spacious, airy, furnished with good playgrounds, improved furniture, the best attainable books, maps, and pictures, and every appliance which sanitary considerations suggest. The moderate cost at which this has been done ought to re-assure timid ratepayers whenever ecclesiastical policy appeals to their pocket susceptibilities. For the buildings, as they stand, including cost of sites and conveyancing, but excluding furniture and books, have hitherto been provided at a rate rather under than over ten pounds for every child accommodated. The designs of these buildings, while entirely free from extravagance, are yet of such a cheerful, lightsome, and pleasing character, as to make a very welcome contrast to the grimy and squalid surroundings amidst which most of them have had to be placed.

But a more important question is, how are they filled? Sir Charles Reed's answer to this left hardly anything to be desired. Including temporary premises the board provides 75,725

school places; and there are 79,705 children on the rolls. The average attendance shows a much lower figure, being 58,307 for the June quarter. But this is an improvement on previous quarters; and considering the large numbers of neglected children whom the board has gathered in, it is at any rate not worse than might fairly be expected. The subject of average attendance suggests the action of the compulsory bye-laws; and the statements made with regard to this branch of school-board operations are perhaps more significant, and are certainly more impressive, than any others. "The school roll for London has been increased from 1871, when it stood at 208,520, to 343,102 in June last. The average attendance at all efficient schools in London has been increased from 171,769 in 1871, to 256,391 in 1874." That is to say, the average number of children actually present day by day in efficient primary schools is this year larger by about 85,000 than it was in 1871. Supposing these figures to be accurate, as we have every reason to believe—for the statistics of the board have borne triumphantly a great many confident assaults—we think that they represent one of the most amazing social movements which the history of the world can show. Where were these 85,000 children—or rather the 130,000 represented by this average number—in 1871? A certain proportion no doubt were at that time under school age. But the overwhelming majority were either running wild in the streets or attending wretched little inefficient schools, incapable of any result beyond wasted time, stifled lungs, and a vitiated constitution. The facts show that in the very centre of English life public opinion was thoroughly prepared for compulsion. And the discovery that denominational schools, so far from being emptied by the board, are far fuller than they ever were before, has gone far to reconcile the clerical mind to the inevitable march of events. Yet after all, it is stated that there are 85,000 children still in schools declared by the Education Department to be inefficient. And it is tolerably clear that the school board, so far from exaggerating, has considerably under-estimated the work to be done.

All this, so far as it goes, is very satisfactory. But there are some points barely touched upon in Sir Charles Reed's statement, and some others beyond the scope of his purpose, which suggest some anxious reflections. The elementary school system hitherto has scarcely been so successful that its mere enlargement can give us unmingled pleasure. It hardly pretends to do more than teach the merest rudiments, which are often forgotten in the first year after a child has left school. And even when 250 attendances or 500 hours of instruction in the year have been secured, the reports of Her Majesty's Inspectors show beyond all cavil that this entirely fails to ensure anything like reasonable progress. It is in vain that clerical obscurantists reiterate with parrot-like monotony the cry of "irregular attendance." If in 500 hours of instruction distributed over a year, children cannot be advanced from one of our paltry standards to another, there must be some fault in the methods of instruction. And the reports show that the percentage of failures is altogether unreasonable. If the school boards are only seeking to extend and fortify a system which by scientific educationists is regarded mainly as a solution of the problem "how not to do it," they are very questionable benefits indeed, notwithstanding all their successful building and compulsion. We had understood that the School Board for London had shown some willingness to take the lead in educational reform. We had heard something of experimental schools here and there, especially of one in Stepney, in which none but certificated teachers are employed, and each class has a separate room. We had also gathered from reports which have appeared, that a resolute attempt was being made to introduce Froebel's Kinder Garten system for infant schools. It may have been too early for the chairman of the board to give any authoritative information on these points, but his silence made a singular void in a very interesting speech.

Again, we are told that the London Board has found no need of free schools, and that 8,400 children who come over from free "ragged"-schools are now willingly paying fees. We thoroughly appreciate the practical wisdom shown in the extensive adoption of a penny fee—a course which minimises the difficulty, while it leaves open for a more mature public opinion the question whether the nominal fee should be made substantial or should be abolished. But when we find that out of the above miserable children 1,327, or nearly one sixth, have, to use Sir Charles Reed's euphemism "failed to pay continuously," we become haunted with a fear that a considerable number may be sacrificed in the process of impressing a salutary lesson on their parents. And we

are reminded of certain rumours that notwithstanding all the activity of the Bye-laws Committee, if a family of destitute children are excluded from school, according to rule, for non-payment of their fees, it may take ten or twelve weeks before they are brought back again by the payment or remission of school-pence. We have heard of large schools in which fifty or sixty children are turned back every week for non-payment. Nearly all of these lose the day, and a large proportion lose the whole week. While this sort of thing is as common as we believe it to be, the tone of Sir Charles Reed on the fee question is we fear a little too complacent. We find no fault whatever with the board for its refusal to establish free schools. On the contrary we think that this decision is in accordance with public opinion. But we are far from being sure that the problem is solved.

There is only one other point on which we desire to touch. School boards are supposed only to supplement the efforts of clerical "voluntaries." Thus, in London, when places for 112,000—or at the utmost 140,000—have been provided by the board, the Education Department, according to the present law, will forbid any further progress, and insist that all the rest of the juvenile population shall be satisfied with what the clergy provide for them. But anyone who compares the two sets of schools will foresee a difficulty. The time will assuredly come when the ratepaying parents of some 300,000 children condemned to attend "voluntary" schools of very inferior accommodation will want to know the reason why educational palaces are provided for only a favoured minority of the population. And every year of increased popular instruction will make this question interesting to a wider constituency. It would be well if the clergy were, meantime, to ponder the answer they would give.

ECCLIASTICAL NOTES.

It was remarked at a recent meeting in Lancashire that the country would not be converted to anti-State Church principles until Manchester had reversed its recent verdict respecting the choice of political candidates. With the greatest respect for the friend who made this observation, we are obliged to express the opinion that he is wholly mistaken. The history of all countries, ancient and modern, shows that the special influence of cities changes from time to time. This was the case with Greece and with Rome, and has, in times past, been the case with England. It is quite possible that Manchester should be the very last town to give in its adhesion to disestablishment, and that its so doing should be the seal instead of the initiation of the movement. What matters? The tide may probably sweep Bradford to the front as years ago Birmingham was so swept. But the verdict of no town will settle the verdict of the country on the Liberation movement, and if Manchester lags behind it must be left to lag behind. It is not all England, as we have often found. The pivot of politics will most likely turn, as it has often done in history, upon an apparently much obscurer place, which may thereupon gain a renown compared with which the trade renown of Manchester will be nothing.

However, the time will come when this question will be settled, and Manchester, very probably, be left altogether in the background. In fact, it has been apparent for a long time that we must look elsewhere for illustrations of political and ecclesiastical progress. We see it, however, in other districts. Even Exeter is becoming Radical, as we judge from the resistance made to the payment of Dominicals. That resistance is what Lord Stafford called "thorough," and we doubt whether it will not help to shake the Church in Devonshire to its foundations—the Devonshire Church Institution to the contrary notwithstanding. By-the-by, may we ask how the Church Institution Sunday is getting on? Is there really to be a sermon and a collection in every parish church in England in favour of Church revenues?

We ask this question first because of the appeal that we have seen, and secondly because of an article which we have read in the *National Church*—which perhaps the editor will excuse us for quoting. This article tells us as follows—and we quote it entire for obvious reasons:—

It is evident we are soon likely to have stirring times as far as Church Defence is concerned. The press has taken up the subject with an energy that shows it is fully aware of the inevitable battle that is before us. Three leaders in the *Times*, followed by others in most of the London daily and weekly papers, are the heralds that proclaim the coming storm. At length Churchmen and their friends are beginning to be aroused and to speak out, and are not likely to be lulled to sleep

again by the soothing articles in which the *Times* seeks to assure them that action is unnecessary, and that when active preparations are being made for an attack on the Church, the best policy is to do nothing at all. One of our contemporaries, noted for its discernment respecting coming events, puts the matter very plainly. After recording the significant fact that the Liberation Society is raising 100,000*l.* to promote an agitation for disestablishment, and taking very good care to foment any quarrel that may arise between the clergy and their parishioners, it proceeds to say, "When, therefore, the newspapers deprecate the policy of making disestablishment a political question, and bringing the ark into the battle-field, they are either very ignorant in not knowing that it is the assailants of the Church who began to do this, or very disingenuous in not allowing that Churchmen have the right to defend themselves when attacked. To say that an active parochial clergy are the best defenders of the Church against the Liberation Society is like saying that the best defenders of a beleaguered fortress are the sutlers, and that the best way to keep out the shells of the enemy is to look to your commissariat." Such arguments in fact are meant to be misleading. Their purpose is to draw away the attention of the friends of the Church from the real points at issue. Earnest faithful Church work is no answer to specific misrepresentations against the Church, widely and persistently circulated and urged on the public by every specious argument likely to catch the popular ear. The continuance of the Church of England as the National Church of this country, with all the special advantages such a position gives for spiritual work in every part of the land, depends on the views which the great majority of Englishmen take as to the value of the work which she is doing in their midst. But the average Englishman is quite unable to form an opinion for himself, even if he cared to do so. The advocates of disestablishment, therefore, are careful to have a plausible one, ready-made for him; which, by means of conferences, public meetings, lectures, pamphlets, travelling agents, and all the cleverly contrived machinery of agitation, they are endeavouring to palm off upon Englishmen as the only true one. They have been engaged indirectly in this work for years, but now they are about to commence a new and vigorous campaign in November—with the greater part of the 100,000*l.* already mentioned promised—to inaugurate the work. We cannot but admire the way in which the net is spread before the eyes of unwary opponents of these views. Disestablishment is kept prominently in view, whilst disendowment, which must inevitably accompany it, is rarely mentioned. No pains are spared to fascinate certain Churchmen by visions of freedom from Parliamentary yoke and the decisions of the Judicial Committee of the Privy Council, whilst nothing is said respecting the far more intolerable yoke which may be imposed on the clergy by the will of the absolute majority of a national synod. Liberationists see clearly enough that disestablishment would at once give them their keenly-sought and eagerly-desired victory over denominational schools, and, by one fell stroke, make the advocates of secular education triumphant throughout the land, but this fatal blow to the future Christianity of the nation is now steadily ignored on the Liberationist platform. Knowing full well the passionate love for the old parish church which exists in the hearts of multitudes of Churchmen, intertwined as it is with many of the most sacred associations of their lives, Liberationist orators are careful to treat such a dangerous subject in a most tender and considerate spirit, but as soon as their cause had sufficiently advanced, we should be told that the cathedrals and parish churches are national buildings which could not be permitted to remain in the hands of any sect, but must be disposed of by Parliament, according to the will of the nation. The skill of such tactics is undeniable, but it is well that Englishmen should understand, that it is only a one-sided view of the question that is being urged upon them, and that a very different one remains behind. One of the chief duties of the Church Defence Institution is to present the other view to the minds of the English people. It has already done some good work in this direction. It will do much more whenever Englishmen become aware of the great dangers to our country's future welfare involved in the renunciation of our National Christianity, and the imperative duty that lies upon them of taking active measures in due season to avert them.

We give elsewhere the letter of "A Layman" upon the Irish Disestablished Church. Of the substantial truth of the "Layman's" allegations there can be no doubt. It would have been morally impossible for such a corrupt body as the Irish Church suddenly to have become pure. Nobody in his senses expected such an event. Most people expected far greater scandals than those that have occurred. The demoralising influences of the Establishment upon individuals could not have been better illustrated than by the letter of this "Layman." The *Times* sees this plainly enough, and that journal is not the first to see anything adverse to an Episcopalian Church. After recounting the substance of the "Layman's" letter, the *Times* says:—

The position apparently thrust upon England in this matter is that of a very large receiver of stolen goods, harbouring as she does a large number of young men qualified by what in Ireland is considered an English Episcopate for gathering and carrying off the spoils of a huge robbery. Whatever explanatory or even extenuating circumstances there are we shall be delighted to hear, for we certainly did think the Irish Church had outlived the age of such misdoings. If, indeed, there were substantial truth in the statement, it would be sufficient to silence all further lamentations over the downfall of the Irish Church. It would simply have died as it lived. For centuries immense fortunes have been made, families have been founded, castles and palaces built, power acquired, and titles accumulated, out of Irish pluralities, capitular endowments, and episcopal revenues. It has been the best of trades, the most profitable of speculations—a hundred times better than vulgar shopkeeping or laborious agriculture. It was the harvest without the sweat of the

brow, and the incoming with scarcely the trouble of ailing it up. If "A Layman" speaks the truth, the ruling passion has been strong in death, and the Irish Church, at her last gasp, has been clutching at wealth to be spent far away.

Very true, but is not this the custom of the clergy all over the world? Will it not be illustrated in the next disendowment if pains are not taken to prevent it?

We are glad to have before us a full report of Mr. J. H. Tillet's address on Sacerdotalism and Superstition, delivered at the opening meeting of the Cowper Congregational Church, at East Dereham. It is somewhat lengthy, but it is thoroughly to the point. We quote the last paragraph—

Now, what are we going to do? I trust we are preparing for the coming conflict. We see that there is something coming, though we cannot as yet see the exact form it will assume, nor do we know the exact time or manner of its arrival. A struggle is approaching between superstition and the primitive spiritual worship; between the Bible and tradition, between people and priests. Through the people of Dereham, I would speak to the people of Norfolk, and say—Be prepared to do in the time to come what your forefathers did so bravely in their day. An abyss is opening for the apostate nations, and great and increasing troubles are in store for all such. If the people of England would stand secure, they must draw back from the apostasy which has recently reared its head amongst us. By word and vote they must help to "put down the idolatrous priests." We see the danger, and how it was foretold—how it commenced, and how it has grown. The remedy is to hold to the Bible, the Bible only, as the faithful record of the history of our religion, and the only standard of our faith. The errors which have grown into the Papacy were at first apparent trivial innovations. They have become the means of the direct mischief; and perhaps the worst has not yet come. Superstition and an idolatrous priesthood have been the bane of Christendom. The future of England depends on the faithful preaching of that simple word which, apart from all things visible, brings the Divine life into the human heart.

It is not all who fall away. We have an illustration of this in the proceedings connected with the 201st anniversary of the Congregational Church at Hertford, held at the Shire Hall in that town. The *Hertfordshire Mercury* states:—

The first prayer was offered by the Rev. J. O. Fellowes, B.A., Baptist; the Rev. J. W. Walker, B.A., Congregationalist, of Cheshunt, read the Scriptures and offered prayer, in which portions of the Litany of the Church of England were introduced. The sermon was preached by the Rev. R. F. Spencer, LL.D., vicar of St. Matthew's, Marylebone. The preacher, who wore the ordinary black gown and Doctor's hood, preached an extempore sermon from the 17th chapter of the Acts of the Apostles, and the first three verses. In the course of his sermon, Dr. Spencer spoke with earnestness of the especial importance of union amongst evangelical Christians in these critical times. He felt it a great privilege to stand before them that day in order to show his oneness and brotherhood with all those whom he expected to meet in heaven, where they would all sing the same song, and cast their crowns at the feet of the same Saviour.

There is nothing in law against this, at least we believe not; but there is something to be said in Dr. Spencer's favour in the matter of charity. We shall get right by-and-bye.

It is with great regret that we record the death of the Rev. W. Robinson, of Cambridge—one of the earliest advocates of the anti-State Church movement. More than a generation ago, Mr. Robinson was in the van of this movement, either at Kettering or at Cambridge. His writings—especially his "Sin of Conformity"—have contributed greatly to its development. He had very individual notions respecting the best means of advancing the object we all have in view; but his ability was always unquestioned, as his motive was always pure. Perhaps the last thing he—a highly cultured man—or his numerous friends ever expected, was that he should die in a Western State of America. But he had done his work, and borne his testimony; and then, what matters where one dies?

AN EPISCOPAL PUZZLE.

AMONG the perplexing problems of this age one of the most perplexing is the mind of a bishop. What elements make it up! how elastic it often becomes under the touch of a statesman's hand! how it strains at a gnat and swallows a camel! how uncomfortably it wriggles about between serving two masters to make the best of both worlds! These are phenomena which make an analysis of it at most times difficult, and sometimes rather harmful to our sense of spirituality. The latest instance of a man so curiously wrought is supplied by Bishop Wordsworth in his address to the Diocesan Conference at Lincoln. In this address the bishop vindicated his refusal of the title "Reverend" to Wesleyan ministers by reiterating his familiar arguments—arguments which might have been held conclusive in the sixteenth century, but which would be considered simply pitiable in this, were it not that they inflict damage on the Church. But it is not to this portion of the address we refer. It is to his observations on the relation between recent eccl-

esiastical legislation and the Church. Here we see how the bishop yielded to what he considers a policy of profanity. He tells us that when the Public Worship Bill was before the House of Lords, he was strongly moved at the Church being disregarded on matters affecting her worship; at the prospect of ambiguous rubrics being enforced on the clergy by severe penalties; and, more than all, at bishops being degradingly treated by worldly politicians as only peers of Parliament. Against those Erastian views he lifted up a voice of remonstrance. With respect to the bishops, right in the teeth of a declaration he solemnly made when consecrated to the See of Lincoln, he asserted that the authority of himself and his Right Reverend brethren is of supernatural origin, and denounced in terms of holy horror the interference of Parliament with his and their heaven-given prerogatives. Having thus relieved his conscience—only by uttering a few phrases cheaply coined—he gave himself up to making the best of tampering with divine authority. Still, the law of compensation everywhere prevails. Every act rewards itself; and so, perhaps, something of what the bishop lost in giving up a fundamental principle, he has gained—at least, he thinks he has gained, which is satisfactory enough—in a few trifling matters of detail. He assures his clergy assembled at Lincoln that his remonstrances had "their desired effect." If so, the desire that the influence of the bishop's Divine authority might operate on the bill was modest exceedingly. We gather from Dr. Wordsworth that as the bill finally passed, it bore some considerable impress of the power of his expostulations. He is thankful that Convocation has been authorised to clear up and revise disputed rubrics. That can scarcely be regarded as an important concession to the supernatural authority of the Episcopate, especially as the bishop is forced to remind us, that no action of Convocation is legally worth a straw without the sanction of Parliament. He records with gratitude that the Church has not to pay the piper, Mr. Disraeli having kindly consented to provide the salary of the judge from funds obtained from the children of this generation. That is but a paltry and rather selfish method of showing the superiority of the Church over the world. It makes him happy that the operation of the bill is postponed till July, that Convocation may have an opportunity of amending the rubrics. It is a singular way of recognising the Divine claims of the Church to give to Convocation only the mere show of power. But as Bishop Wordsworth considers these three concessions to be most weighty and vital results of his remonstrances, we, of course, are quite content—only we can't help thinking for how little his heaven-given office tells in the House of Lords, and for how small things he puts it in abeyance. He feels that "Convocation has now a serious responsibility laid upon it"—ordinary mortals would fancy that it has always had, with bishops in it appointed to rule the Church by the Holy Ghost. He would have Convocation assisted to bear the burden of this solemn duty; but neither more clergy nor any laity should be admitted within its sacred precincts. The clergy might help Convocation by expressing their opinion in Diocesan Synods, or in their humbler assemblies of Ruridecanal Chapters. As for the laity, they are in Parliament, and through Parliament they already bestride the narrow world of Convocation. The most that should be done is to elect from the Diocesan Synods a body which might have the honour of consulting with Convocation on Church matters. Beyond this the bishop cannot go; for the Church and her dignities are a Divine institution, and cannot be altered by any earthly power of princes or parliaments! Are we not right in saying that the mind of a bishop passeth knowledge? Is there anything more curiously inconsistent, or more painfully weak, than the way in which Dr. Wordsworth sets up superhuman claims for his Church, and then helps Parliament to knock them over, glorying in the small concessions it receives for this indignity?

THE LIBERATION SOCIETY.

MR. GORDON'S LIBERATION LECTURES.

DUDLEY, NEAR NEWCASTLE.—On Monday evening last, Mr. Gordon lectured in the Primitive Methodist Chapel, in this place, on "Disestablishment and Disendowment." Mr. Grieves in the chair. There was a large attendance, and the utmost interest was manifested in the lecturer's statements, and was subsequently expressed by several speakers, some of whom went in strongly for active membership in the society's ranks. The meeting concluded with hearty votes of thanks, and broke up in mutual congratulations, soon, alas! to be overclouded. Just as the meeting was dispersing, news was

brought to Mr. Gordon that Mr. Tomkins, who ought to have joined him at the meeting-house by this time, had dropped down by the roadside, and continued in an utterly helpless condition. Mr. Gordon at once gave up any thought about reaching his own home that night, and set off to look after his friend, and far on in the night, in early morning, in fact, Mr. Tomkins, still insensible, having been duly housed, Mr. Gordon succeeded in getting the grief-stricken wife, and family physician, to his side. It was obviously apoplexy, and our friend, in the prime of life, passed to his rest at half-past five o'clock that same morning. Nothing could have been further from the thoughts of family, or friends, and the incident is throughout, inexplicably sad. Mr. Tomkins leaves a widow and large family, for whom the prayers and sympathies of kind friends everywhere are asked.

BRAMLEY, NEAR LEEDS.—Suffering from the great depression of the sad event just related, and from physical exhaustion also, Mr. Gordon resumed his week's work here on the following (Tuesday) evening. Mr. Gordon had been announced to lecture on "Liberationism Essentially a Working Man's Question," and the large Methodist Free Church Schoolroom was crowded to the door by a very demonstrative audience, over whom Mr. Councillor Barker presided. The lecturer, and his lecture, were received with great enthusiasm, and two local notabilities having undertaken to reply on a future evening, one of them rose to protest against some of the lecturer's statements meantime, but did not seem very happy in his comments. No other remarks, save in the usual votes of thanks.

BRADFORD MOOR, LIBERAL CLUB.—Same lecture here, in this place, next evening. Mr. Rhodes, a veteran Reformer, in the chair. Mr. E. Thomas, of Bradford, and Mr. Andrew, of Leeds, were also present, and spoke at some length upon the votes of thanks. No controversy.

BURMANTOFT, LEEDS.—Next evening Mr. Gordon lectured in Mount Tabor Chapel here on "Bible Nonconformists," the pastor, Mr. Johnson, introducing the lecturer, whose exposition of the assertion of the rights of conscience by the three Hebrew children was listened to with no little interest, though the audience seemed somewhat new to his particular way of looking at it. Interest seemed, however, in our work, and cordial return of thanks. Wretched night.

BRADFORD, LIBERAL CLUB, OLD BOWLING LANE.—Pouring wet, but a large and very hearty audience in this capital place of meeting. Mr. Councillor Whitehead ably presided, and very warmly introduced the lecturer, whose subject was: "The Establishment State paid." Upon this subject, ever fresh, Mr. Gordon interested his audience for over an hour, and put the thing as plainly as possible. No discussion, but Mr. Thomas earnestly addressed the meeting, and the chairman also, who had previously spoken with great point, expressed his gratification with the lecture, and meeting generally. Usual votes.

The Carlisle papers report that arrangements are already in progress for the great debate in that city between Mr. Gordon and Rev. Dr. Potter, of Sheffield.

THE BRADFORD BRANCH.—On Thursday evening, Oct. 1, a conference of the members of this society in Bradford and the district was held in the Central Liberal Club, Bradford, Mr. Edward West in the chair. The Chairman having made some observations, a paper was read by Mr. E. Thomas, the local secretary, and a resolution proposed by Mr. R. Holt and seconded by Mr. A. Illingworth, was carried unanimously, as follows:—"That this meeting regards the present position of the political and ecclesiastical parties as an additional reason for seeking the disestablishment and disendowment of the English and Scotch Churches, and rejoices in the determination of the Liberation Society to prosecute its work with redoubled energy, and hereby pledges itself to support the Executive Committee in carrying out the plans agreed to at the late triennial meeting." In the conversation that followed a strong determination was expressed to carry out the work vigorously. Additional subscriptions were made or promised to the amount of 116*l.* 10*s.*, and it was considered that the winter campaign had auspiciously commenced.

DISTRIBUTION OF PUBLICATIONS.—We are glad to say that a system is now being organised for the wide and regular distribution of the society's tracts, leaflets, &c. Some of the letters in response to applications for local distributors are very gratifying. A Cornish correspondent says, "If you send me a parcel of tracts, I will secure a friend at each of our places of worship to distribute portions of them, and I will undertake to send small packets by post to the gentry and farmers in the neighbourhood." A Suffolk correspondent says, "I shall be glad to make the best possible use of any of the society's publications with which you may at any time supply me for distribution." A Wiltshire correspondent is ready to do his work in a very thorough manner. He says, "If you will send me a thousand packets assorted and done up, with a request to each household to candidly peruse them, I will undertake to place them in one thousand houses in and around. I remember that the Anti-Corn Law League did this the country through, and it had an immense effect. I am glad you have begun this, and it is worth doing well, so I should recommend you not to spare expense." An Essex correspondent says, "I can circulate a considerable number in some six or eight districts, through

knowing friends in the localities who will see that they are distributed." A North Devon correspondent writes, "I think I can undertake the work you ask, and see that the publications of the society are well distributed around this town—say a circumference of six or seven miles." We shall be glad to have the names of such distributors for every town and village.—*Liberator*.

THE EXETER DOMINICAL CASES.

The Exeter correspondent of the *Pall Mall Gazette* writes:—"A large public meeting was held at the Athenæum on Friday night, to protest against the course taken by several Ritualist clergymen in demanding Dominicals of Dissenters. The example of the Rev. J. B. Strother in issuing distress warrants has been followed by the Rev. J. Pearce, of Allhallows. The objectors, however, are firm in their determination not to pay. The auctioneer has appraised the goods of Sandford, the shoemaker, and the auction will be held on Monday. Much sympathy is felt for Sandford and his family, which has been strengthened by the fact that when the bailiff took the inventory he included a little box of prize books which the eldest boy had received at school, and the little fellow cried a great deal, until he was promised that the books should be replaced if they were sold. There is good reason for believing that the matter will be brought prominently before Parliament next session, for it appears these Dominicals—sometimes called 'sacrament money'—are only demanded in three towns—London, York, and Exeter. Meanwhile, great efforts are being made by gentlemen in Exeter to trace the history of this obnoxious impost. The Rev. J. B. Strother relies very much upon 'Isack's Memorials of Exeter' as an authority for the custom; but a correspondent of the *Western Times* points out that the printed work does not agree with the MS. in the Guildhall. The writer observes, moreover, that—

Isacke derived nearly all but the latter part of his book from the manuscript of his predecessor in office, the learned John Hooker. In attempting to embellish or improve upon Hooker he often perverted his meaning or made gratuitous additions to his text.

On the subject of Dominicals Isacke's printed "Memorials" has the following:—1515. "The custom touching the Dominicals here was tried in the King's Court, held at the Guildhall, and a verdict found for the plaintiff whereby the custom was held good."

In Isacke's MS. "Memorials" at the Guildhall the passage runs thus:—"This year the custome for payinge of the Dominicals within this City was tryed yn the Guildhall."

In Hooker's MS. we have—"This yere the custome for payinge of the Domynicals within this cite was tryed yn the Guildhall."

It will be noticed, continues the writer, that while the MSS. of Hooker and Isacke agree, the latter's printed work contains the important addition which I have marked by italics. It is evident that Isacke derives no authority from Hooker's MS. for his statements of the result of the trial. The Rolls of the Mayor's Court for 1515 have been taken to London to be produced in evidence at the trial of the cause, but it appears from Mr. Gidley's letter on the subject that they do not refer to this case. The rolls of the Provoost Court of this date are wanting in the City Archives, but it is possible, as Mr. Gidley suggests, that they may have been in existence in Isacke's time (1665), and that his addition to Hooker's statement may have been based on those records.

Those who have interested themselves in this controversy do not appear to be aware that although the passage quoted above is the only one relating to Dominicals in Isacke's published work, it is not the only reference to the subject in his original manuscript. In this latter we find the following under the date 1518:—"This year was commenced a great suite in law betweene the parson of St. Mary Stepps and one John Bymon, tenant to William Peryam for & concerninge the Dominicals wch the said parson demanded."

Hooker has a corresponding entry thus:—"This year was commenced a greute suete betweene the p'son of St. Mary Stepps and one J.B. teunt to Willm peryam for & concerninge the Domynicals wh the saide p'son dem-nded."

A singular coincidence is that in the great trial mentioned by "Isack" the litigants were connected with St. Mary Steps, of which parish the Rev. J. B. Strother is now the rector, and where Sandford, who recently appealed against the jurisdiction of the magistrates, resides. It is curious to observe, too, in the "History of Exeter" that in 1535 Agnes Priest was burned because she would not admit the doctrine on which the Dominical tax is alleged to have been founded; in other words, it was for denying the real presence in the sacrament that she suffered at the stake. Southernhay, where this burning took place, is now a fashionable part of Exeter. Leaving the historical part of the subject, it is noteworthy that the Dominicals are only demanded by four clergymen of Exeter, and they are all Ritualists.

The fund raised to reimburse persons distrained upon and to take what legal measures may be deemed necessary is being freely subscribed to. One of the contributors is a clergyman of the Church of England, the Rev. G. Porter, rector of St. Leonard's, who has expressed his sympathy with the anti-Dominical movement in a letter addressed to the secretary, and read at a public meeting held on Friday evening in consequence of the executions referred to. At the same meeting a letter was read from one of the Exeter magistrates (Mr. Henry Norrington), who characterised "Dominicals" as an "antiquated, superstitious, and dishonest" tax, recommended petitions to Parliament against it, and advised that until abolished

it should only be paid through "the priests' messenger of love, the auctioneer." Resolutions were passed denouncing the conduct of Messrs. Strother and Pearce, and in favour of sending a petition to the House of Commons praying for the abolition of the "obnoxious custom." Reference was made to the fact that Sir Edward Watkin, M.P., had been communicated with, and it was stated that he had promised to introduce next session a bill to abolish "Dominicals." This announcement was received with loud cheering by a large meeting.

Yesterday was the day appointed for the sale of Sandford's goods. Crowds flocked to the house, which is situated in a densely-populated district on the west side of the city. When the auctioneer arrived the little house of three rooms was crammed and the street filled with people. After quietness had been restored, the auctioneer appeared to commence the sale. Eventually the auctioneer left the house, where the crowd inside exhibited various articles of furniture from the bedroom windows amid much laughter.

THE LATE REV. WM. ROBINSON.

(From the *Cambridge Independent Press*.)

We regret to have to announce the demise of the Rev. Wm. Robinson, undoubtedly the greatest Nonconformist pastor who has laboured in this town since the days of the eminent Robert Hall, whose successor in the pastorate of the church in connection with St. Andrew's-street Chapel he was for nearly twenty-two years. An Atlantic Cabletelegram was received on Thursday by one of the sons of the late Mr. Robinson, residing in London, conveying the sad intelligence that the late pastor of St. Andrew's-street Chapel died at his son's residence in the State of Iowa, America, on Sunday last, aged 70 years, after an attack of dysentery, which took him off in ten days.

Mr. Robinson received his education for the ministry at the Baptist College, Bristol, and in 1829, became the pastor of a Baptist Church at Kettering, whence he removed in 1851 to assume the pastorate of the church at St. Andrew's-street, where he succeeded the Rev. Mr. Roff, his immediate predecessors being the Revs. Dr. Gray, — Edwards, Dr. Cox, Robert Hall, and Robert Robinson. The two last-named are men whose works follow them, and whose ministrations, like that of the subject of this notice, live after them, high in the estimation of their survivors. About two years ago, Mr. Robinson's health began to fail him, and he then communicated to his church the necessity of securing the services of an assistant, a suggestion which was at once acquiesced in.

At the beginning of the present year the rev. gentleman succumbed to what he felt to be his strong duty, and resigned the pastorate of the church, giving as his reason for this serious step, "bodily weakness, and the impossibility of securing an acceptable assistant." This step, after being announced to the church, was stated to the congregation on Sunday, Jan. 4, by means of a letter from Mr. Robinson. After this letter had been read by the senior deacon, a resolution was passed expressive of the great sorrow felt by the people, their sympathy with Mr. Robinson under his affliction, and their grateful and affectionate remembrance of the able and faithful services rendered through so long a period, with earnest hope for his declining years. After his resignation, Mr. Robinson's pulpit ministrations were, so far as we have been able to learn, exceedingly rare. In the spring of the present year one of his sons, who had settled in Iowa, North America, visited his parents, and on his return to the United States, one of his brothers and sisters returned with him to live there, and his father accompanied them on a visit for the good of his health. On arriving in America his health became improved, and he resumed occasional work in the ministration of the Word, taking part in the ordination of one or more ministers, a work for which his ripe experience and patriarchal appearance peculiarly fitted him. So far as we can hear, his health continued to improve till about the middle of September, when he was seized with an attack of dysentery, to which, after ten days' suffering, his system succumbed, and he died full of years. The announcement of his death, which was made yesterday, caused a wide-spread feeling of sadness on the minds not only of his late flock, but all who knew him. It was hoped that though he had laid down his arms of active warfare, that his ripe experience and sound judgment would have been preserved to the Church for some years to come.

His pulpit ministrations were marked by practical earnestness, fearlessness of utterance, and a bold, outspoken declaration of theological doctrine, which at once marked him as a divine of no ordinary character. Mr. Robinson entertained no weakly or indefinite notions on any subject. Whatever he thought he spoke, and with a boldness of utterance which sometimes startled his opponents. He was an uncompromising foe to whatever he thought error, and his Nonconformity was of the most thorough character. Withal, he was a man whom those best able to judge describe as possessed of one of the meekest and purest natures. In Cambridge, notwithstanding his strongly pronounced views on Nonconformity, he was esteemed by men of all religious opinions, both of Church and Dissent, although he excited a great deal of attention by a work which he published some years ago, entitled, "The Sin of Conformity," which passed through three editions, and elicited replies from able men, the controversy exciting a considerable amount of feeling in the religious world. A Liberal in politics,

Mr. Robinson thought it not inconsistent with the duties of his high office to take a prominent part in the discussion of the great political questions of the day, being a firm advocate, both by tongue and pen, of civil and religious liberty. Latterly, Mr. Robinson threw himself into the controversy between science and revealed religion, defending the latter from the scepticism of modern scientific men. In this work he published a pamphlet entitled, "Flints, Fancies, and Facts." In the denomination of which he was such an ornament, Mr. Robinson held a high place. In the year 1870 he was President of the Baptist Association, which held its country session at Cambridge. He edited the *Life and Works of the Rev. Robert Robinson*, a former minister of the church. By his death is removed from among us a man of blameless life and unsullied reputation, whose chief aim was to instil into his fellow-men the mighty and universal truths of the Christian religion.

His strength was as the strength of ten,
Because his heart was pure.

MIGRATION OF THE IRISH CLERGY.

"A Layman of the Irish Church" throws much light on this subject in a letter to the *Times*. One reason has been the immense shock given to the Irish Church by disestablishment and disendowment, another, the unsettlement and the chance of settled prospects in a neighbouring country. A further reason is the conduct of the clergy themselves, who have not been satisfied with the preservation of their vested interests, but, with few honourable exceptions, have striven to make private gains to themselves, large and small, over and above those vested interests, out of the fragments of former endowments left to the future Church.

One of the chief ways in which this has been done has been by what is familiarly known in Ireland as "commuting, compounding, and cutting." By commuting the Church gained and the clergy did not lose a single penny. Every man was paid his former income on condition of doing his former duty. But the Church Act also allowed commuting clergymen to compound, whenever the representative body of the Church assented to their doing so. The clergyman was to take part of the commutation capital, at which his annuity was valued, and ceased to be bound to do more duty, and the Church kept the rest of his commutation capital as compensation for the loss of his services. The assent of the representative body was required to protect the interests of the Church, because it is plain that all depended for the Church upon the terms upon which the commutation capital was divided, and also upon what number of the clergy thus ceased to do duty. So far as parishes could be united, compounding was a gain to the Church, because the remaining incumbent was able and glad to do the duty of the second parish, whose incumbent compounded, for the interest on that part of the capital left to the Church, where, as in so many cases, the population was only 200 or 300 or less.

Through the influence, direct and indirect, of the clergy, liberty to compound was given to all at their own pleasure, and a table of terms of compounding was sanctioned that enabled a clear gain to be made by compounding, especially by all who were under the average age, and whose services for the rest of their lives were, therefore, of most value to the Church. The permission to compound was given not only to young men, who might have lost chances of promotion, but to those who held all the best livings as well. Even men who were promoted to better livings were allowed to compound for their former livings and put large sums of 1,000*l.* and over in their pockets, besides their increased income from the new living. This was a grievous abuse and a wrong to the future Church.

The liberty of compounding has led to many clergymen going away to England with great personal gain. Some instances will best show how this was done. The commutation value of a curate's income of 100*l.* a-year, when, under thirty years old, was, in round numbers, about 2,000*l.* or near it. Of this, by compounding and "cutting," he could put in his pocket about 1,000*l.*, and it was not hard to find another curacy in England for 100*l.* a-year or over. With variations in the amounts and the gains the like results were attained in cases where the incomes of incumbents were 200*l.* or 250*l.* All turned on the age of the compounder and his chances in England.

Can it be wondered at that in these circumstances men in whom the desire of gain outweighs the sense of duty should migrate? How many have done so may be judged of from the fact that in the few months of *quasi locus penitentia* allowed by the Church Act over 700 curates were added to the number of those previously employed in the Irish Church, and were all granted annuities by the Government Commissioners, most of them being newly ordained for the purpose. Many youths of twenty-one and twenty-two were ordained by special license, and the country swept bare to find men, besides that many others returned from England to share in the gain. Yet all have now disappeared, and it is said there is a dearth of clergy. In consequence of the vacancies caused in the ways I have mentioned, most of the curates who remained in Ireland have been advanced to incumbencies, with much larger incomes, in less than half the number of years they would have had to wait for promotion formerly under the most favourable circumstances. Of course this has caused a deficiency of curates. It will take years before a settled state of the Irish Church can be arrived at, and in the transition state there must be heavy disadvantages; but I do not believe there is any reason to fear.

Commutation was a great gain to the Irish Church as a whole. The capital has been reinvested at a considerable profit, and the subscriptions and the interest of the capital will leave the capital untouched. In many dioceses this has been done, or nearly done. In one large diocese in a very few years the interest on capital alone will be enough to endow every parish with incomes varying from 200*l.* to 350*l.* a-year, and the bishopric with 1,500*l.* a-year, independently of what subscriptions may

then yield. There may not be many dioceses so well off, but everywhere the net result is better than anyone expected.

The Duke of Norfolk has subscribed for three years 1,000*l.* annually to the current expenses of the Roman Catholic University College at Kensington.

THE CLERGY AND THE ELEMENTARY EDUCATION ACT.—The last election for school board members was hotly contested in Wolverhampton, as elsewhere, by Churchmen and Dissenters. The former put up the Rev. J. E. Gladstone, who is a cousin of the ex-Premier, and vicar of St. Matthew's in that town, and he headed the poll by a great number of votes. He went to the board as an uncompromising advocate of Church as against public schools. At the meeting of the board on Friday, Mr. Gladstone offered to hand over the management of his schools to the board.

ARCHDEACON DENISON ON CHURCH AND STATE.—Preaching in St. Michael's Church, Southampton, on Monday night, Archdeacon Denison sketched the revival which had taken place in Church matters during the last forty years, but asked whether, great and proud people as we are, we could say that the Church of England would not finish as other Churches had done if she was not faithful. He spoke of disestablishment as a coming certainty, to be witnessed by many who heard him, and urged those who had been awakened to a sense of their spiritual duties in the practice of what the world called ritual, to suffer persecution rather than yield to the civil law, for it was only by suffering that Churches had grown.

THE DUKE OF NORTHUMBERLAND AND THE CHURCH OF ROME.—The *Daily Telegraph* of Monday says:—"We received some days since an important communication to the effect that His Grace the Duke of Northumberland had become a convert to the Roman Catholic faith. In order to test the accuracy of this statement, we sent for information to Alnwick, and learnt from a telegraphic despatch that the rumour had no foundation in fact. In consequence, however, of a reiteration of the original assertion on Sunday night, we referred the report to one of the highest authorities of the Catholic Church of England, who in answer to our inquiries asserts his firm belief in the duke's conversion, and adds that his grace was lately admitted into communion by the Bishop of Beverley." Yesterday the *Telegraph* announced on authority that there is no authority for the rumour, which, we may remark, has been spread all over the country, and has even appeared, in a very definite form, in the *Freeman's Journal*, the Irish Roman Catholic organ. The duke has, however, himself declared it to be "a false and baseless calumny."

THE LIBERALS AND DISESTABLISHMENT.—The Hon. E. Lyulph Stanley, speaking at the annual *soirée* of the Heywood Liberal Club on Saturday, said he thought Mr. Chamberlain's article in the *Fortnightly Review*, in favour of Liberals making separation of Church and State the foremost question, took too sanguine a view of the possibilities of English politics. Large towns might be ripe on the question, but not the country constituencies. When Lancashire could return two-thirds of its members pledged on that question, they might go to the rest of the country upon it. He thought, however, that all might unite on the question of extension of the franchise and redistribution of seats. If the Tories could carry Lancashire they might be disposed to look favourably on a more equal distribution of power. There was much more hope of disestablishment from the indiscretion of friends of the Church than from her professed enemies. Liberalism had always been in favour of religious liberty, and it would soon be in favour of perfect religious equality; whereas Toryism had always been associated with privilege and partiality.

MR. GLADSTONE'S ARTICLE ON RITUALISM.—The publication of Mr. Gladstone's article on Ritualism, says the *Times* Dublin correspondent, is likely to cause a serious rupture with his Roman Catholic supporters in Ireland. His allusion to "the bloody reign of Mary," and the passages in which he declares that the effort to Romanise the Church of England is utterly hopeless, are quoted and commented upon in a tone of bitter resentment. The *Freeman's Journal* says:—"With his eyes open, Mr. Gladstone has made his choice. Let him look for the future to Exeter Hall for support and applause. Let him not look to Ireland. To its people he has offered a public insult, an irreparable and a most uncalled-for insult. Ireland would bear much from him, for the sake of the past, but there are insults which fan the blood to flame and the heart to fire. There was a time when Mr. Gladstone's name was a loved and honoured name to the people of Ireland. Mistaken policy placed between him and them a wide gap. There were those who entertained hopes that it might be bridged over. He has himself made it yawn to such a width as to sever him from the Irish heart and confidence for ever."

COMPREHENSION AGAIN!—A new society has been formed under the presidency of the Duke of Manchester, assisted by the Bishops of Carlisle and Edinburgh, the Dean of Manchester, Mr. W. H. Smith, M.P., Mr. J. G. Talbot, M.P., Mr. H. Cecil Raikes, M.P., Prebendary Clark, and many other gentlemen as vice-presidents and council, for the purpose of promoting the reunion with the English Church of Nonconforming bodies, holding with her the doctrines of the Trinity, the Incarnation, the Atonement, and other fundamental tenets of the Christian faith. It is not intended that the society

shall support any scheme compromising the Church's creeds or constitution, but in matters of secondary importance, such as the retention under episcopal control of the ministry of Methodism and mission services, the society would advocate the concession of all reasonable freedom of action. The preliminary efforts of the society will be directed to—(1) The diffusion by means of lectures, public meetings, and other agencies of correct news of the history, principles, and formularies of the Church. (2) Promoting a better feeling between Churchmen and Nonconformists by means of friendly intercourse, and such acts of united worship as may be consistent with the due observance of ecclesiastical law. (3) The removal of existing impediments to the admission of duly qualified Nonconformist ministers to holy orders. It is intended that London shall be the centre of the society's operations, and that branches shall be formed throughout the empire.—*Leeds Mercury*.

DEATH OF MR. SAMUEL TOMKINS, OF NEWCASTLE.—We regret to record the sudden and melancholy death of this gentleman while engaged in the work of the Liberation Society in Northumberland. On the evening of September 28 he had attended a committee meeting at one of the villages near Newcastle, and while on his way to another place, to join Mr. Gordon, who was lecturing there, he dropped down in an apoplectic fit, and died after a few hours, having been in a state of unconsciousness in the interim. He had for years been a zealous friend of the society, and was well-known in the district. The *Liberator* of this month contains the following:—"During the last three months Mr. Tomkins, of Newcastle-on-Tyne, who has been acting as a local agent, has visited a good number of towns and villages in Durham and Northumberland, where he has held meetings convened by circular, for the purpose of forming committees and securing an organisation of the friends of religious equality. In most of these villages he has met with persons who gave him a hearty welcome, and who wondered that they had not been sooner visited by some of the friends of the Liberation Society. The work is of a preliminary character, but it will lead to some important results." A local paper says relative to the abounding labours of Mr. Tomkins:—"He was the founder of the present Band of Hope Union in Newcastle. The Newcastle Band of Hope Union primarily; the Wesleyan Band of Hope Union was an offshoot. He was the originator of the movement which resulted in the great Education Conference a few years ago, and hence our present school board. He set on foot the movement for a Congregational Church in Gateshead. He inaugurated a Liberal Union for Newcastle long before the present Liberal Association came into existence, and would have carried it to a successful issue, only 'the stars in their courses fought against him.' He was instrumental in establishing a society of itinerant preachers. He compiled and published a series of national tracts bearing upon some of the most prominent features of the Liberal programme. He was a strong Nonconformist. The evangelisation of the masses was a subject in which he took considerable interest, and arranged open-air meetings, while for some time he personally conducted a series of services in the Constitutional Hall, Gateshead, with the view of meeting the wants of the people in that district. While holding firm to his principles he was gentle and conciliatory. Mr. Tomkins has died in harness, and in the prime of life, for he was only forty-five years of age. He leaves a wife and five children to mourn his untimely and melancholy end." His remains were interred in Elswick Cemetery, Newcastle, on Friday. A considerable number of gentlemen, representing various movements for the elevation of the people in which the deceased took an active part, attended his funeral, and several of the office-bearers of West Clayton-street Congregational Church, of which he was a member, were also present. The service was conducted by the Rev. A. Reid, minister of St. Paul's Congregational Church, Arthur's-hill, who delivered an impressive address, in which he referred to the suddenness of the deceased's death, his preparedness for the change, and the consistency of his life.

The sixth volume of the "History of the Franco-German War," written by the members of the General Staff, has just been published. The new volume describes in detail the battles of Gravelotte and St. Privat—two of the most sanguinary encounters of the war.

Victor Hugo received over 3,000*l.* from English publishers for the right of translating his "93," before he had touched one penny in Paris. And Milton only got 10*l.* for his "Paradise Lost"! And Molière, who, in 1671—even after he had produced "Tartuffe" and the "Misanthrope"—was still styled in parish registers as "Valet!"

There will shortly be published, under the title of "Scientific London," a volume of memoirs of the principal scientific institutions in the metropolis, including the Royal Society, the Royal Institution, the Institution of Civil Engineers, the Statistical, the Royal Geographical, and other societies.

Miss Arch, daughter of Mr. Joseph Arch, the champion of the agricultural labourers, has appeared as a lecturer, with considerable success, in the provinces.

The directors of the Alexandra Palace Company have decided to open the new palace with a grand musical performance on Saturday, the 1st of May, 1875. The building is now rapidly advancing, and the decorations of the interior are nearly complete.

Religious and Denominational News.

DR. KENNEDY ON "DOUBT AND ITS OCCASIONS."

The session of New College, St. John's-wood, for the year 1874-'5, was opened on Friday last. A devotional meeting for the professors and students was held in the morning, and in the evening an introductory lecture was delivered by the Rev. John Kennedy, D.D., the new Professor of Apologetic Theology in the college. The large library was well filled with students and their friends. The Principal—the Rev. S. Newth—presided, and amongst those present were the Revs. R. A. Redford, W. Bevan, J. Tarbotton, and Dr. Halley. A hymn having been sung, and prayer offered by Dr. Halley,

Dr. Kennedy, selecting for his topic, as his predecessors had done last year and the year before, the subject connected with their respective professorships, proceeded to deliver a lecture on "Doubt and its Occasions." The time had never been, he remarked, when it was not necessary for Christians to give a reason for the hope that was in them. At the present time they found themselves face to face with two forces—Rationalism and Ritualism; the one embodying the spirit of scepticism, the other of superstition, and they were each labouring to acquire the dominion of the mind of the world. The Bible faith might be regarded as a *via media* between the two. On the one hand it not only tolerates reason, but demands it; it has ever been found to be the greatest quickener of the human intellect, and its most effective liberator from both the clouds and the fetters of superstition. On the other, it not only tolerates the province of *sense* in religion, but appeals to it, so far as it can consistently with the supreme claims of intelligence and spirituality; it recognises rites that are of Divine appointment, and that are symbolic of Divine thought and love. The work which he had to do for his class was to aid in building up their minds so that they would be able to act upon other minds. They were not a company of inquirers after God, for they believed they had found God revealed in His works and in Christ, and the object of their association was to acquire greater fitness in making the will of God known to others. It might be thought that such a view of their position was incompatible with that frame of mind which was necessary to receive truth. But openness of mind did not mean vacuity. The mind that could long remain so was not open, but closed. The really open mind was one that had admitted light and was prepared to admit more. As the knowledge which was sufficient for personal faith in Christ was not sufficient to furnish the Christian minister for the defence of the faith, their work was necessary. The minister had to deal with doubters, and therefore he must be trained in the grounds of faith and the causes of doubt. Their studies, too, brought them into contact with doubt in all its forms, and their growing apprehension of the grandeur and awfulness of Divine things made them naturally sensitive as to the grounds on which their faith rested. They needed to live in close communion with God their Saviour, and they must also acquire principles which would guide their thoughts, and which should be as the under waters of the great ocean while the surface was calm. Students had also peculiar temptations, for on entering college they were confronted with grave and hard problems—a Babel of sounds from all ages. In illustration the lecturer referred to the German experience of that admirable youth, Alfred Vaughan, who was at first dazed by German philosophy and speculation, but eluded finally to Christian faith, and whose experience made him all the more efficient in defence of Christ's truth. It was not surprising that increased knowledge should beget doubt at first, and if that was the case with believers, it was not to be wondered at that each age demanded that the ground of Christian faith should be remodelled. They believed Christ to be the Sun of Righteousness, that He was to the spiritual world what the sun was to the natural world. Again and again had earth-born clouds hid that light, but the Divine Sun was to-day shining as brightly as ever, and they might well wonder why men should still ask what and whence it was. But as they did so there must be a deep reason for that phenomenon, and that might be found in the moral condition of human nature itself.

The first occasion of unbelief was found in the nature of the evidence which alone was available in regard to things spiritual and unseen. It was called probable not demonstrative. Mathematical problems admitted of proof, but that there is a God, or an existence beyond the grave, could not be so demonstrated. No class of men were more in danger of forgetting this than men of science. The scientific mind often found great difficulty in believing anything which did not square with its own views. Minds of great power show themselves to be little superior to other minds when called upon to tread an unfrequented path. Stuart Mill said that a man's mind was narrowed as much by classifying insects as by fashioning the heads of pins.

There was a second occasion of doubt or unbelief—viz., the progress of knowledge and science, bringing to the front facts and theories which were thought not to be in accordance with Holy Scripture. Christians should regard the progress of science not with fear, but with satisfaction. Men of science spoke as if Christians were in a state of

chronic terror, and if they objected to their views, they attributed it to the *odium theologicum*. Without hesitation, he claimed the right to sit in judgment on the conclusions of men of science, especially when these inductions were in the domain of philosophy and religion. They might accept their facts, but they would not accept their hypotheses and theories on their authority. Mr. Darwin could hardly be too highly prized as a man of science; no living man probably had contributed so largely to the stock of our knowledge of the numberless exquisite adaptations of nature, which Professor Tyndall spoke of as "the method of nature." But the "method of nature" was the very thing to be accounted for. What was nature, and how was nature what it was? For if nature be not God, and God intelligent, to ascribe purpose, contrivance, and adaptation to "the method of nature" explained nothing. Dr. Kennedy went on to say—

What I insist on is this, that we are as competent as the most minute scientist to form a judgment on an induction of a philosophical or religious order. We are willing to stand by the naturalist and listen to his expositions of fact, and accept without questioning his discoveries; but when he draws his induction and says, "This is the method of nature," we think we have a better right to say, "This is the finger of God."

Standing on this right—the right, while accepting the facts of science on the authority of scientific men, to test the moral and spiritual conclusions to which these facts lead them—we refuse to be put down, or silenced, by the loud talk of men who would persuade the world that a few more onward strides of science will sweep religion off the face of the earth, or leave it only as the heritage of the blind and stupid.

For what, we ask, are the recent or modern discoveries which bring even the shadow of danger on the fundamental doctrines of religion? According to Professor Tyndall, at Belfast, the two great scientific generalisations of the day are the evolution theory propounded by Mr. Darwin and Mr. Wallace, and the correlation of forces and conservation of energy. I will not drag you into any discussion of these theories. But let me remind you that a large number, probably the larger number, of those who accept both, repudiate all purely naturalistic or atheistic inferences. They even think that the evolution theory gives us loftier conceptions of creative wisdom than the older doctrine of creation. In this I differ from them. And I am not ashamed to say that I do not accept the theory itself as a scientific conclusion. And in this I am in good company, for the last paper from the pen of Agassiz, a naturalist not inferior to Darwin himself, was the first of a series intended to be a detailed refutation of the Darwinian doctrine. The foremost advocates of the doctrine support it by reasonings which justify a statement in the *Edinburgh Review* a few months ago—"During the last fifteen years not only have special branches been revolutionised, but science itself, the very conception of what is scientific, appears to have undergone a serious change. Instead of designating what is most rigorous, exact, and assured, in human knowledge, natural science is fast becoming identified with what is most fluctuating, hypothetical, and uncertain, in current opinion and belief."

But even if we accept evolution as the true theory of creation, and find the beginnings of things as they are in one or more primordial forms, "the question will inevitably be asked (as Professor Tyndall said), 'How came the form there?'" And we add the further question, How came the primordial form to be endowed with the wondrous capacity or development into the innumerable and innumerable diversified forms that now exist? "We need clearness and thoroughness here," as the professor justly asserts. Mr. Darwin passes the question by; Professor Tyndall demands an answer, and hopes that some day, perhaps when another millennium shall have passed over the world, an answer shall be discovered; but meanwhile he is content, in the most unphilosophic and unscientific manner, to see with Bruno in nature a "universal mother who brings forth all things as the fruit of her own womb." Strauss, it is well known, gloried in our great English naturalist as "having effaced miracle from our conception of the world." Dr. Carpenter, however, and many others, argue that the evolution theory, which they accept, does not exclude an original miracle, and does not separate the idea of creative design from the organised creation.

The theory may indeed be so defined, as by the very definition to exclude Divine agency from the process of evolution, either in the beginning, middle, or end. And this is often done both by friend and foe. But any such definition may easily be shown to contain what it is beyond the possibility of science to prove. Science may prove as a fact, although it has not yet done it, that higher species are produced by development or transmutation from lower. It may prove, although it has not yet done it, that there is a natural law, such as the alleged natural selection, which produces this development or transmutation, or rather, in some unknown way, contributes to it. But beyond these, by the very limits of science, it cannot go. The fact proved that lower species pass into higher—the fact proved that a natural law may be traced in the process—science can have nothing more to say on the subject, except it be to shut us up to seek elsewhere the solution of mysteries which it cannot solve. The question whence this wondrous capacity of development? and the question whether natural law is anything more than the order in which, or the means by which, God works, will arise as inevitably as ever. And this is enough for our present purpose—which is to maintain that the first great scientific generalisation of modern times, even if accepted, leaves the theistic argument unshaken.

We may go farther, and say that this theory is not absolutely inconsistent with the story of the creation of man in the Book of Genesis. The positive teaching of the Mosaic record is that man was brought into existence by a special act of creation. And even Mr. Wallace, co-apostle of evolution with Mr. Darwin, admits that the gap between man and the creature nearest to him could not be overleaped by the mere action of any natural law now known, and that there must have intervened some unknown law or power to effect that transmutation, an admission which confirms, if it needed confirmation, the Mosaic statement that man came into existence by a special act of Divine

power. The narrative in Genesis seems further to teach that man was made immediately and directly from the dust of the ground. This certainly is the more obvious interpretation. But another interpretation is not absolutely excluded. All animals are made from the dust of the ground, and if man was evolved from a lower animal, it would still be true of him that he was made from the dust of the ground, not immediately, indeed, but mediately. So that, if science could prove that man has sprung from a lower animal, it would prove nothing directly contrary to the statement of Genesis, though contrary to our first impression of what that statement means; the act of God of which Genesis speaks being as necessary as ever.

So also in respect to the co-relation of forces with the conservation of energy, they might find in that new doctrine fresh evidence of the existence of a great will-force and mind, as the origin of all. But if it be attempted to include will and mind force among the forces that are convertible and co-related, the whole question of materialism is raised, and yet Mr. Grove, the apostle of the co-relation theory, could emphatically say, "Causation is the will, creation the act of God."

What is there, then, in the science of the day to impair conclusions to which the older science led men like Bacon and Newton and Brewster? Absolutely nothing, but very much to confirm them. Mr. Tyndall indeed traces his scientific and apostolic succession from Democritus, through Epicurus and Lucretius and others, whose mission it was to teach from age to age that "nature does all things spontaneously of herself without the meddling of the gods." He feels, it is true, that there is something wanting. No definition of matter which has hitherto been given sufficiently accounts for the phenomena of life and reason. And he yearns for a definition that shall have in it "the promise and potency of all terrestrial life"—a definition of matter, that is, which, while excluding God, shall yet have in it Divine intelligence and power. In search of this original Divine and intelligent matter, he prolongs his vision backward "across the boundary of the experimental evidence," and hopes to find it, I suppose, where experiment and scientific test and reason cannot trouble him—in the region of imagination. He does not tell us what prospect he has of finding that which all the ages of the world have hitherto failed to find. But we must tell him that we cannot afford to wait till he finds a God for us. We want One now. And He must be no attribute of matter, no blind force. For "as the hart panteth after the water brooks, so doth our soul pant after the Living God."

They went backward beyond Democritus, and although Moses was not a man of science yet his writings are admitted to be an ancient record; and he declares that "In the beginning God created the heavens and the earth," and the great men of science of former days—Bacon, Newton, Copernicus, Galileo, were in accord with that statement, and that was the scientific train in which they placed themselves. To the men of science they would say as St. Paul said to the Greeks of old, "Whom ye ignorantly worship, we declare unto you." A third occasion of doubt were the mysteries which surround and often appalled them. The intellectual difficulty of infinity is puzzling. But the great moral mystery of evil is the most confounding. Christianity does not explain it, but it gives ground for hope that all will end in good. It does not extenuate the difficulty, but rather unveils it, and lays bare the depths of man's sorrow. And then it offers the means of intelligent faith and rest. In conclusion, the lecturer said their duty in relation to doubt was to beware of the illusion that it was good or noble to doubt. This was an inversion of the truth. They might compassionate the doubter, and say much to prevent a harsh judgment being pronounced upon him; but to exalt doubt over faith would be to exalt chaos over kosmos, the discords of the rehearsal over the harmony of the performance, the miseries of nightmare over the joys of activities of health and wakefulness. History tells of multitudes who through faith subdued kingdoms, wrought righteousness, and obtained promise. Where would they find the noble army of doubters? or where find the inspiration which would enable them to sing a *Te Deum* to their praise? But their only weapon against doubters must be that of truth. They must not surrender the outposts, and they must not so lighten the ship that it could not be kept afloat through want of ballast. Cerberus would not be quieted so long as any fragment of true faith remained. The Christianity with which they had been put in trust was that of the Gospels, of St. Paul and St. John, and it was their duty to defend it against all-comers. The lecturer concluded with a quotation from Dr. Farrah's "Life of Christ," on Nathaniel's invitation, "Come and see," and resumed his seat amid much applause.

A vote of thanks to the lecturer was cordially adopted on the motion of the Rev. G. D. Macgregor, seconded by the Rev. W. P. Lyon, and the Rev. S. Newth pronounced the benediction.

THE CONGREGATIONAL CHURCH, HERTFORD.

On Thursday, Sept. 24, the 201st anniversary of this church, and the second anniversary of the settlement of the present pastor, was celebrated in the Shire Hall. Divine service was held in the afternoon, and amongst those present were clergymen and other members of the Church of England, and of various religious denominations. The first prayer was offered by the Rev. J. O. Fellowes, B.A. (Baptist); the Rev. J. W. Walker, B.A. (Congregationalist); of Cheshunt, read the Scriptures, and offered prayer, in which portions of the Litany of the Church of England were introduced. The ser-

mon was preached by the Rev. R. F. Spencer, LL.D., vicar of St. Matthew's, Marylebone. The preacher, who wore the ordinary black gown and doctor's hood, preached an extempore sermon from the 17th chapter of the Acts of the Apostles, and the first three verses. In the course of his sermon Dr. Spencer spoke with earnestness of the especial importance of union amongst evangelical Christians in these critical times. He felt it a great privilege to stand before them that day in order to show his oneness and brotherhood with all those whom he expected to meet in Heaven. A hymn was then sung, and the concluding prayer was offered by the Rev. C. F. Abbott (Wesleyan), of Hertford. The benediction was pronounced by the Rev. Dr. Spencer.

In the evening a public meeting was held in the Shire Hall, under the presidency of Sir Thomas Chambers, M.P. There was a very large attendance. A hymn having been sung, prayer was offered by the Rev. J. Lefevre (Baptist), of Hertford. The Rev. R. E. Forsaith, minister of the Hertford Congregational Church, then read a statement in the course of which he said that the first pastor of Cowbridge Congregational Church was an ex-clergyman of the Church of England—one of the noble band of 2,000 confessors ejected, not for their badness, but for their goodness. Now they had to welcome amongst them another clergyman, whose noble letter to the Bishop of London, justifying his preaching to Nonconformists, he (Mr. F.) had read and admired. Dr. Spencer could as well have preached in this chapel as in the Notting-hill Chapel, but by the choice of neutral ground other Churchmen could be present. Some good people, both Churchmen and Dissenters, were afraid lest he should turn it into a meeting of the Liberation Society. Nothing of the kind. When they had a meeting of that kind it would be done in the most open and straightforward manner; but he should have shown himself utterly wanting in good taste and in the courtesies of society, to have got a minister of the Establishment to do him a good turn, and used the opportunity for attacking a system to which he was conscientiously attached. Christianity stood first, denominationalism second. They did not by such a meeting compromise themselves in the slightest degree. As Paul did not give up his rights as a citizen when he became a Christian, so neither did they give up their individual convictions because they fraternised on the present occasion. Dr. Spencer would leave this meeting, probably, as firm a Churchman as ever, and he should leave as firm a Nonconformist as ever; but they wanted the world to know that while on secondary points they might differ, in all essential things they were disciples of the one Master, children of the one family, subjects of the one Invisible King, and heirs of the one glorious inheritance of the saints in light.

The Chairman then said there were several reasons why he was particularly happy to be present on that occasion. The first reason was that he had with him a very estimable constituent of his in the borough of Marylebone, the Rev. Dr. Spencer, a gentleman whom he had had the pleasure of knowing for a considerable period, and with whom he had sympathised in the course he had thought it right to pursue in his character as a minister of the Established Church. He was also very happy to meet his very old friend their minister, whom he had known half his lifetime, and with whom he had occasionally worked when he had called upon him for any service he might be able to render. Again, he could never visit Hertford, especially in connection with the anniversary of the Congregational Church, without deep feeling, as all his earliest associations were inseparably connected with it, and although for the most part he worshipped in the Established Church, he yet continued to be claimed by all parties in the Christian Church. (Hear, hear.) Another reason why he was glad to be present was that the meeting was called to promote a cordial union of Christians upon sound evangelical principles—a matter that had always been very near to his heart. He himself was never a very strong denominationalist; he could not work himself up to any passionate emotion upon objects of sectarian zeal, but he could work himself up to a very decided warmth of feeling with regard to the hearty unanimity that should exist amongst Christian people. (Cheers.) After some references to the Papal aggression and the struggle with Romanism, Sir Thomas went on to say:—

In the summer of last year the Archbishop of Canterbury wrote to him to ask him to oppose Mr. Miall's motion in the House of Commons for the disestablishment of the Church of England. He wrote back to say that he had never voted in favour of that motion, as he did not think the question was ripe for legislation. He thought the result would probably be brought about in a different way, if it ever happened at all in our time. He told the archbishop he should not vote for the motion; but he also said that the peril of the Church of England did not arise from such motions as Mr. Miall's or even in the political sentiments it embodied, but it lay in the fact that such exhibitions could be witnessed as he himself accidentally saw in the parish church of Folkestone on the previous Easter Day; and, in the fact, that 453 clergymen of the Establishment could be found to petition his grace for the reintroduction of sacramental confession in the Church of England. The Archbishop of Canterbury wrote, in reply, to say that he was very sorry indeed that he (Sir Thomas Chambers) had seen something to disapprove of in Folkestone parish church, and (although the practices there were perfectly notorious, begged he would tell him the particulars. He never answered his grace's letter; for it was very disagreeable to bring complaints against anybody, especially against a man in charge of a parish

who was carrying on his work with some zeal, though in a way one did not approve. Last year he went to reside in a little country village for three months, and on the first Sunday, as he and his household numbered about twenty, they proved a material part of the congregation at the village church. Well, he found in the reading-desk a man in vestments which could not be distinguished from those worn by Roman Catholic priests. At any rate it would require some one much more up in these matters than he was to tell the difference. This clergyman performed nearly the whole of the service with his back to the congregation. It being Sacrament Sunday, he (Sir Thomas) saw mass performed instead of the Sacrament of the Lord's Supper, the consecrated elements being elevated and worshipped. He did not go to the church any more, but wrote off the next day to the Archbishop of Canterbury, in whose diocese he was, and said, "I never answered your grace's last letter, for I was only a casual visitor at Folkestone, and it was disagreeable to complain; but I came down with all my family to a country village in your grace's diocese, and there I found a young curate performing the service." He then described accurately all he had seen, and added, "I am driven two miles off, through the sunshine and rain with all my family, to a church where I can have the English Church services performed as they ought to be performed. I do not like to use my carriage on Sundays, and it is absolutely a personal grievance to me, who am a parishioner here for three months, and am entitled to expect that in the parish church the Church of England service should be properly conducted." His grace being in Scotland, the letter was opened by the archdeacon, and the matter ended in the young curate's licence being revoked, so that he was obliged to go to some other diocese. He did not know whether the practices in the church remained the same. During the present year he had taken a house in the parish of Kent, also in the archbishop's diocese. In the beautiful parish church there he found the same thing going on. The services were conducted in a manner that symbolised Popery, and was intended to symbolise Popery, and although he (Sir Thomas) desired to join in the sacrament of the Lord's Supper, he could not remain to take part in a celebration of mass. He afterwards told the curate that his vicar was breaking the law every Sunday of his life. "Oh," he replied, "Well, you see I do as I am bid." That was all very well, but the curate was as usual rather the worse of the two. (Laughter.) He then went to the district church, but found that was only stepping out of the frying-pan into the fire, for there they had all the Ritualistic vestments as well as other objectionable practices. All this showed that we had reached a very serious state of things indeed. It was as plain as possible that there is a great conflict going on between Protestantism and Popery. The battle would have to be fought all over again. That the people of England would win this battle he entertained not the smallest doubt. (Cheers.)

After speaking of the Evangelical Alliance, Sir Thomas Chambers referred to the recent conference of Old Catholics, which was attended by some bishops of the English Church. These bishops seemed exceedingly anxious to unite with the Old Catholics. If they wanted to destroy the Church of England that was the way to do it. The Old Catholics were bound by the decrees of the Council of Trent, which were repudiated and abhorred by the people of this country. A useless effort had been made by recourse to ambiguous phrases to slur over the differences of doctrine between the Church of England, the Old Catholics, and the Greek Church. That was not the right way to unite Christian people together. It was trying to join the folds together instead of uniting the members of the flock. The love of Christ was the only true foundation of Christian union. A superficial attempt, like that of which he had spoken, was quite hopeless. He would much rather see the bishops engaged in trying to bring the Wesleyans into the Church. He thought the Church of England would have reason to rejoice with joy unspeakable if she succeeded in winning back again that body of Christians.

The Rev. G. W. Conder, of Forest-hill, London, then addressed the meeting in an able speech, in the course of which he said that the courageous attitude taken by Dr. Spencer would no doubt expose him to a certain amount of social ostracism, and it certainly entitled him to the thanks of Nonconformists. (Hear, hear.) He had read with very great interest the correspondence between Dr. Spencer and the Bishop of London in regard to his conduct in preaching in a Nonconformist place of worship, and he believed the Doctor's answer to be unanswerable. (Hear, hear.) He (Mr. Conder) could not help thinking there was something monstrously wrong in a system which made it an ecclesiastical offence for a minister of the Gospel to do so Christian and brotherly a thing. He trusted that the example which had been set by Mr. Minton, Mr. Heard, Dr. Spencer, and one or two other clergymen of the Church of England, would soon be very widely followed. In speaking of the breaking up of theological system, Mr. Conder said he had no fear but that from the present chaos of religious belief there would emerge a beautiful cosmos. The period of disintegration would be followed by an influx of greater light and beauty, and of higher life. But he deplored the existence of the innumerable divisions of feeling and opinion which had been intensified and widened and multiplied for two centuries past. Thousands of earnest minds had been driven to seek rest from the tumultuous sea of religious opinion in the arms of that Church whose lulling and soothing ended in spiritual death. It was not true that Christianity had failed; for Christianity had never yet had a fair chance in the world, owing to the fact that the followers of Christ were divided and split into hostile sects, instead of uniting in one body to go forth to the conquest of the world. But he should

not despair of the future of Christianity. There were three words which were the expressions of three principles upon the embodiment of which in the Church Catholic the regeneration of the world depended — "Liberty, Equality, Fraternity." Equality was necessary to unity, and unity followed naturally upon equality. They did not know how often Nonconformists sighed for this unity, or how often they yearned for the day when Nonconformity itself would cease to be. For 200 years the free churches of England had been solving the problem whether it was possible for the Church of Christ to live and flourish without any human help outside of itself. (Hear, hear.)

After a speech from the Rev. J. W. Biore, of Hoddesdon,

The Rev. Dr. Spencer addressed the meeting at considerable length. He asked his hearers not to mistake his liberality for latitudinarianism. There were men among the Nonconformists and in the Church on whose platform he would not appear; but he conceded to his Nonconformist brethren the liberty he claimed for himself. God forbid that he should love Nonconformity less because from early associations he loved Episcopacy more! He loved the sober quiet order of the Church of England and the Scriptural truths embodied in her formularies. But the Church was made for the truth, not the truth for the Church, and he would rather have the truth without the organisation than the organisation without the truth.

After various votes of thanks, the proceedings were brought to a close with singing and the benediction. Liberal collections were made in aid of the funds of the Hertford Congregational Church.

LEEDS.—On Friday evening the Rev. W. Bolton, M.A. (late of Cheshunt College), was formally recognised as the minister of Newton Congregational Chapel, Chapeltown-road, in the presence of a large congregation. The usual questions having been asked by Dr. E. J. Evans, of Cheshunt College, and the ordination prayer offered by the Rev. E. R. Conder, the charge was given by the Rev. Henry Allon, D.D., of London. The Rev. W. Thomas and the Rev. A. H. Byles, B.A., also took part in the service.

RELIGIOUS SERVICES FOR THE PEOPLE.—In a large number of places on Sunday, "religious services for the people" were resumed. The Rev. Thain Davidson commenced his services for "non-churchgoing people" at the Agricultural Hall. At Exeter Hall, the South London Palace, the Britannia, Pavilion, Philharmonic, and Alexandra Theatres, special religious services were held, and, considering the state of the weather, the attendances were pretty full. The Christian Evidence Society had a lecture at the Polytechnic by Mr. B. Harris Cowper on "Popular Objections to Revealed Religion." Moorgate Hall, situate at the corner of London Wall and Moorgate-street, has been engaged by the managers of the London prayer-meetings as a central place of meeting, and it was open yesterday from twelve to one, for prayer and short addresses.

DEWSBURY.—On Saturday the corner-stone of a new Congregational Mission-room in connection with Ebenezer Chapel, Dewsbury, was laid at Batley Carr by Mr. Joshua Taylor, of Batley. There was a large number of people present to witness the ceremony. Mrs. L. A. Shepherd, on behalf of the ladies connected with the mission, presented a silver trowel to Mr. Taylor, who, after laying the stone, delivered an excellent address. The Rev. Henry Sturt, the minister of Ebenezer Chapel, also delivered an address, in which he explained the origin and aims of the evangelistic mission connected with that place of worship. The new building will accommodate about 300 worshippers, and is expected to cost about 600*l*. A public meeting was held in the evening in Ebenezer Chapel, Dewsbury, at which speeches were delivered by several ministers and gentlemen.

OTTERY ST. MARY.—The recognition of the Rev. Alfred Moon, of the Western College, as pastor of the Congregational Church, Ottery, took place on Tuesday, Sept. 29. After a devotional service, Mr. Norrington stated the reasons which had induced the congregation to ask Mr. Moon to accept the pastorate of this church, after which the Rev. W. Whitley asked the usual questions, to which the young pastor suitably replied. The Rev. D. Hewitt then offered an impressive prayer, and the charge to the minister was delivered by Professor Charlton, of Plymouth. At five o'clock a public tea was held in the schoolroom, which was very prettily decorated for the occasion. Over 300 sat down. After tea a public meeting was held in the chapel, which was filled to overflowing. Upon the table under the pulpit, rested the "Declaration of the Ordination and Commendation to the Churches of the Rev. Alfred Moon." It was worded thus:—"We, the undersigned ministers and members of Congregational Churches, have this twenty-second day of September, 1874, publicly recognised the Rev. Alfred Moon as pastor of the Congregational Church assembling in the Independent Chapel, Ottery Saint Mary, Devon, and hereby commend him to the blessing of God and the confidence of the churches of our Lord Jesus Christ." This was signed by about a dozen of the neighbouring ministers. The Rev. E. S. Bayliffe, B.A., of Tiverton, gave an exposition of Congregational principles, and was followed by the Rev. W. Whitley, of Plymouth, who delivered a charge to the church and congregation. The meeting was brought to a close in the usual way.

THE APPRENTICESHIP SOCIETY.—The annual meeting of the Society for Assisting to Apprentice the Children of Evangelical Ministers was held on Tuesday, Sept. 29, at 18, South-street, Finsbury, when Peter Bunnell, Esq., provided. The Rev. W. Tyler having opened the meeting with prayer, the Rev. I. Vale Mummery, honorary secretary, read the minutes of the previous meeting. On the motion of the chairman, a resolution was adopted expressing the unfeigned regret of the meeting at the loss they had sustained in the death of Thomas Challis, Esq., Alderman, who rendered very material aid in the formation of the Apprenticeship Society, was its treasurer for more than forty years, and one of whose last business acts on earth was to sign the half-yearly cheques. The chairman stated that he had known Mr. Challis for many years as being connected with many of the London charitable institutions. It was a gratifying sight to those who were present at his funeral to observe the great number of poor persons who came to pay honour to his memory while mourning his death. Mr. W. W. Kilpin, J.P., seconded the resolution, and fully endorsed the sentiments contained therein. The Rev. J. Spong, having been connected with the society for many years, could testify to the vigorous exertions of Mr. Challis on its behalf. Mr. J. Frost, referring to Mr. Challis's life, and to the good qualities which he exhibited, especially at home, said that he had "left footprints on the sands of time," which it would take very many years to efface. The meeting then proceeded to the election of children to the benefits of the institution. In the descriptive list of candidates there were seventeen names, from whom the meeting elected eight. At the close of the poll, cordial votes of thanks were passed to the chairman, and to the gentlemen who had taken part in the proceedings of the day.

A METHODIST SUNDAY SCHOOL UNION.—The Wesleyan Methodist body has made up its mind to have a Sunday School Union of its own, and this without any attempt at rivalry with any existing institution. The scheme, as stated by the secretary, the Rev. John Clulow, contemplates the association of circuit Sunday-school unions and of individual schools in one complete organisation; the establishment of a central agency, with its sale and show rooms, a reference and circulating library, reading-room, and other appliances in London; the creation of sub-centres in the metropolis and in the provinces, including provision for reading-rooms, libraries, model lessons, and, in the country, depots for the sale of Sunday-school publications; the preparation and provision of Sunday-school lesson books and general literature; the supply of books, stationery, &c., at reduced prices; and grants in aid of libraries and the formation of provincial sub-centres, with such other advantages as the union can afford to schools entering into connection with it by the payment of an annual subscription to its funds. A breakfast in furtherance of this object took place at the Centenary Hall, Bishopsgate-street, on Saturday morning. There were no resolutions or set speeches, but the amount announced at the close was something about 860*l*. The senior secretary of the Wesleyan Methodist Missionary Society, the Rev. William B. Boyce, one of the ablest writers on Methodism, was present, as were also Mr. A. M. Arthur, M.P., the Revs. G. Bowden, G. O. Bate, J. H. Hargreaves, T. Woolmer, E. Jenkins, Messrs. T. W. and W. W. Pocock, J. Hayes, Horton, W. Binns, the assistant secretary, T. B. Smithies, and a host of ministers and laymen. It has been suggested that 10,000*l*. should be raised to further the movement, and meetings are to be held in London and the provinces to raise this sum.

NORTH STAFFORDSHIRE CONGREGATIONAL UNION.—On Tuesday week the autumnal session of the Congregational Union of North Staffordshire was held at the Congregational Church, Stone, there being a large muster of ministers and lay delegates. The proceedings began with a devotional meeting, the Rev. W. M. Beeby, president of the Union for the half-year, being in the chair. Subsequently the chairman delivered an address on "Congregationalism in Relation to some Aspects of the Times," which is described by a local paper as having been of a practical and interesting character, and delivered with much earnestness and power. The speaker said that amid all the changes that were taking place around them, their mission was to side with the true, the pure, the divine, to assist in the conservation of right principle, and especially in all that was in harmony with New Testament teaching, to hold fast by the doctrines of their Protestant forefathers that they might deliver them as an uncorrupted and imperishable legacy to their children, and whilst thus doing, to exert themselves to the utmost in overthrowing that which was false. After a brief adjournment for refreshment, the practical business of the session began, the president in the chair. The secretary read the minutes of the last meeting, which were confirmed, and several matters arising thereout were dealt with. Messrs. T. Pidduck (Hanley) and J. Nicholson (Leek) gave an account of their attendance at the Finance Conference held at Leicester; and Mr. Pidduck spoke in favour of a proposed "Sustentation Fund"—to aid ministers whose stipends are not large. The Union then considered the reports from the various mission stations, which were of a fairly satisfactory character. It was decided that the next meeting should be at Hope Chapel, Hanley. Mr. Joshua Nicholson was chosen as president. The friends afterwards dined together in the large school, and were, says the report, "waited upon by a strong force of attentive

and agreeable young ladies." The Rev. W. M. Beeby presided, and after the usual loyal toasts and various votes of thanks, Mr. Alderman Barlow explained the position of affairs with regard to the church and school building account. He explained that the total cost of the chapel and schools at Stone was 4,116l. 9s. 9d. There had been paid off a sum of 2,616l. 9s. 9d., leaving a debt of 1,500l. Last year, in January, Mr. John Crossley, of Halifax, generously promised to pay the interest on the debt, upon the condition that the committee arranged to liquidate it in three years. Great efforts had been made to carry out the arrangement, and the work was still in hand. The committee had paid off 600l., and by March, 1876, they hoped to clear off the remainder of the debt. A public meeting was held in the chapel in the evening, and was moderately well attended. Mr. E. F. Bodley, of Hanley, was chairman, and was supported by the Revs. W. M. Beeby, J. Legge, T. Cocker, J. Mills, J. H. Jones, and Mr. Wright, several of whom gave addresses. The Chairman, in the course of his introductory address, advocated the introduction into Nonconformist places of worship of a short, simple form of liturgical service. A collection was made in aid of the chapel and schools building fund.

DR. ALLON ON CONGREGATIONAL PSALMODY.—One day last week the Rev. Dr. Allon, editor of the *Congregational Psalmody*, and other works of a similar description, gave a lecture on that subject in Lightcliffe Congregational Church, Bradford. The lecture was rendered more effective by the aid of the choir, which had been strengthened for the occasion, and accompanied the lecture with illustrations. The lecturer said that the fundamental idea in the service of song should be that all the worshippers could join in it. Every other act was inferior to the act of worship. Prayer sought the good that God has; worship rests on the good that God is. Worship might be silent or vocal; yet strong emotion sought to give expression to itself. Everything must spring out of the feeling of worship. Everything must be guided by worship. The service of song should tend to the good of the soul, to the spirit of adoration. Music is not the symbol of a creed. The feeling of worship had been perverted. Sectarianism had stepped into the act of worship. In thinking of worship, we do not think of nothing but what is artistic. It is the expression of love. If the essence of worship is the feeling, what is the difference whether we sit or stand or lounge?—it was immaterial, if the feeling is in the worshipper, how it displayed itself. But we are creatures of sense, and sense should minister to the soul; and if we felt reverently, we should express ourselves reverently. We should not tolerate a public singer who performed in an arm-chair. Worship did not consist in harmonious sounds; neither did it consist in harmonious tunes. He (the lecturer) maintained that the people should prepare for the service of song as much as the minister should prepare for the pulpit. Nay more. For the sermon was addressed to man, while the service of song was offered to God. He laid down the rule that congregational praise should be that in which every worshipper could join. It was obvious that merely to listen to the choir singing did not contribute to worship. In the cathedral service, where the anthem was the source of attraction, the church was sometimes changed into a concert-room, and the worshipper into a critic. The anthem is peculiar to the English Protestant Church. It was not possible for the choir to offer praise for the congregation. The choir should simply lead in the singing, as the minister leads in prayer. He then argued for the use of the anthems which were quite congregational, the choir giving specimens from the *Congregational Anthem Book*—"Glory to God in the Highest," "Blessed is he that cometh in the name of the Lord," and "O taste and see how gracious the Lord is." There was no reason why anthems like these should not be sung. They would redeem our churches from the prosaic forms of worship. The lyrical Psalms of David were intended to be sung. David did not say—Let us read unto the Lord a new poem; but "Sing unto the Lord a new song." A true lyric could hardly be read—try to read the 23rd Psalm. Fancy a person reading, "Come, let us join our cheerful songs," instead of singing it in a lively swelling tune. Gregorian tones, he thought, were used by the early Christian Church. The psalms had been rendered into iambic verse, and we refuse to sing the Psalms in the way they were intended to be sung. No doubt they were often sung in an irreverent manner—the recitative rushed like a mountain torrent, whilst the semi-breve rested like a Dutch duck; but abuse had also crept into hymn-singing. The fundamental principle of chanting was that it adapted itself entirely to the words. After referring to the reform of church singing introduced by Gregory in the sixth century, and the revival of Gregorian music, he remarked that things are not the best because they are old; the presumption was the other way. The only test was intrinsic excellence. The choir then sang a Magnificat as a specimen of Gregorian tone; and "O, Saviour of the world," in the peregrine tone, which is traditionally associated with the passover song. If this tradition was correct, it would be sung by our Lord on the night He was betrayed. The doxology from the Apocalypse—"Holy, Holy, Holy, Lord God Almighty"—concluded the examples given by the choir of rhythmical tunes. In the history of metrical tunes strange incongruities had occurred. One of the most curious things was the repudiation

of singing altogether by George Fox. In some tunes there was much repetition, which was a great feat to accomplish—each part seeming in turn to strive for the mastery. He condemned the tunes "Hampshire" and "Calcutta." Nothing in early Methodism could surpass the flippant tunes or doggerel hymns introduced in modern days by the Anglican Church. If excess of seriousness had provoked sleep, excess of lightness had provoked frivolity. The tune "Rousseau's Dream" was a pantomime tune from an old French opera. Incongruous tunes rendered a hymn a burlesque. The lecturer had at home a tune composed for the hymn, "Come, let us join our cheerful songs," which was taken from the Dead March. He then gave several instances of lines being divided by the tune. Neither with choir nor precentor ought to be left the choosing of tune or psalm, as the minister was responsible for the service. The choir then sang the tunes "Capernaum" and "Melita" as examples of congruous setting. The lecture, which was a most excellent and elaborate one, was listened to with great interest. A collection was made at the close.

Correspondence.

DISENDOWMENT.

To the Editor of the *Nonconformist*.

DEAR SIR,—I have no intention of returning the parting shot of Mr. Loxton. He threatens retirement from the Liberation Society if certain concessions to the disestablished and disendowed church should be made. For myself, even if the society should adopt Mr. Loxton's views, I would not withdraw, but simply continue, after the accomplishment of its new purpose, to plead for the entire separation of Church and State.

My object in writing is to assure Mr. Thomas Nicholson, of Sheffield, that I do not dislike Congregationalism at all. Because I hold that ministers should be "dependent upon the voluntary support of their flocks"; that places of worship ought to be "under the control of the congregations who worship in them"; that the Lord has "entrusted" the people with the maintenance of the clergy; and that it is better the people should have "the control of them" (the clergy) than that they should have the control of the people, I am very anxious that the State should not, in the event of the break up of the present Church Establishment, retain the ownership of all National Church buildings, and allow them to be used only by congregations which support their own ministers and have the control of them. The State, I hope, will never patronise Congregationalism in any way or shape; should it do so, Congregationalism, like Episcopacy, will become a very worldly and political system.

The Liberation Society Conference in 1871 disavowed any desire to deprive the Church of England of any places of worship or endowments which have been provided from private sources by Protestant Episcopalians for Protestant Episcopal purposes, "and Mr. Miall in 1872, wrote—"In my view of what is equitable, these modern buildings and endowments belong of right to the Church of England, and ought not to be separated from it" (the italics are mine). I repeat these quotations to show that I am faithful to the policy of the Liberation Society. This is the exception I have ever made in pleading for disendowment, and I hope I shall never be so unmanly as to concede to Churchmen in controversy what I would not claim for them in conference with my co-workers.

Not even another letter so utterly unjust as Mr. Nicholson's, who violates fair play in saying that I dislike Congregationalism more than I do the Established Church, because I protest against any patronage of it by the State—I make the protest because I love Congregationalism—shall tempt me again to break silence.

Would it not be well, Mr. Editor, for the Liberation Society, if it does not stand by the resolution of 1871, and repudiates the view of its founder and leader as stated in 1872, to say so unequivocally and plainly, that there may be no mistake as to the principles and policy to be advocated from its platforms and in its publications?

Yours respectfully,
CHAS. WILLIAMS.

Accrington, Oct. 2, 1874.

CHURCH FINANCE.

To the Editor of the *Nonconformist*.

DEAR SIR,—The resolutions on Church finance to be submitted to the Huddersfield meeting recommend the raising of Church funds by weekly offering alone. The feeling that the committee regard this as something better than a "fancy method," which it would be imprudent to illustrate by experience, led me to invite testimony, judging that the object of the committee, &c., to secure full ministerial income, would be facilitated thereby.

Doubtless there are many churches which will need help, adequately to support their ministers in these costly times, when they have done all that lies in their power. Others might be won to raise among themselves the larger income required. A large number must far exceed their present doings, should they supply what would be necessary to supplement what is furnished by the poorer churches.

The Free Church of Scotland, with her noble Sustentation Fund of 1571, equally divided to every minister; the United Presbyterian Church with her fine Supplementary Fund; and the Irish Presbyterian Church, are taking serious measures to improve their givings by weekly offerings.

Now that the Congregational Union announces the full discussion of Church finance, I would solemnly and earnestly say, if through my having almost written away my power to write, I pen it no more—the *Scripture method would do church work effectively, though all other methods together have failed to do it*.

I thank you and "O. P. Q.," for the occasion now to insert letters just received, from two clergies in neighbouring towns:—

I. In response to your request in the *Nonconformist*, I now testify to the working of the weekly offering system by our congregation, since weekly storing was adopted by us. The amount now annually raised is double what it was fifteen years ago, when you paid us a visit. Our minister therefore has double his former salary.

II. Knowing that you will feel interested in the result of your visit to explain to us the Scriptural principles of weekly storing and giving fifteen years ago, I beg to say, we are now enjoying freedom from both debt and anxiety. Our then chapel is now used for schoolrooms, and we have a beautiful and spacious new chapel, which cost about 8,000l., with minister's house worth 50l. annual rent, quite free from debt, and an ample weekly income. This is not the whole benefit, by the blessing of God, we have derived from the adoption of the principles you explained to us. Having charge of the church income, it was my privilege repeatedly to hear from the lips of our very dear departed Mr. ——— expressions of this kind. "You don't know what a valuable means of grace I enjoy, while recollecting on a Sunday morning the commercial success which has attended me during the previous week, and gratefully laying aside the proportion due to my Redeemer's cause." I am thankful to be able to say that we have a considerable number, who, like our late brother, most liberally deposit their weekly portion.

Yours truly,
JOHN ROSS.

Bedford, October 3, 1874.

THE CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

To the Editor of the *Nonconformist*.

SIR,—The attempt to form a Congregational Total Abstinence Association seems likely to succeed. Yet, already there are signs of ultimate and, I fear, speedy failure in the very commencement of the effort.

Total abstinence societies have not gained the sympathy of the Christian Church in times past; in fact, the relations subsisting between the Church and total abstinents have been anything but cordial and friendly.

The temperance folk charge the Church with all manner of wrong motives and selfishness. Whence this bitterness between friends? Faults on both sides. I fear one fault on the side of the abstainers is about to be committed by the friends of the new movement. I see amongst the speakers announced for the Huddersfield meetings the names of good but most extreme men. If their method of advocating temperance is to be introduced into our congregations generally, then nothing but evil will come of the Congregational Total Abstinence Association.

The principle usually put forward by all abstinence societies is, that no persons can be associated with them except as subscribers, unless they are total abstainers. Now there are thousands of good people who are not abstainers, and probably never will be. Considering their profession and character, I am bound to believe that they act as they do from right motives. Their sympathies are with the abstainers; but those sympathies, save their monetary value, are usually discarded by the abstainers, and their expression treated with contempt. If this line of conduct ruled in the Sabbath-school, mission, and other institutions connected with the church, they would soon cease to be in operation. In our Sunday-schools, the help of even unconverted people is readily accepted—all teachers are not church-members. Cannot, then, some such wise and charitable method be adopted in the new total abstinence society?

Must every person connected with it be a pledged member? Cannot there be members by whom the pledge shall be taken, and who, by their membership profess to be total abstainers; but, beyond those, cannot there be associates, not necessarily abstainers, yet persons in hearty sympathy with the temperance movement?

I don't expect this suggestion to be accepted by extreme men; if, however, something like the spirit of my suggestion be not practised by the members of the new society, it will follow in the wake of older societies, and fail to gain the support of our churches.

I am, &c.,
AN OLD ABSTAINER.

Swallows began to take their departure for warmer latitudes on Saturday, a date somewhat earlier than usual.

The novel by the Princess Alice of Hesse, "Life Paths," is now nearly ready. Hitherto all German novels have treated of middle-class life, but now we are to have a picture of the upper ten, as we should style them, in Germany; and the princess, so say those who pretend to know, has a witty pen, and can be sarcastic.

SOCIAL SCIENCE CONGRESS.

The annual session of this body commenced on Wednesday last at Glasgow, where ample accommodation had been made for the members and visitors. Early in the day the exhibition of sanitary implements was opened, but it was very incomplete. Amongst the articles lying about (says a correspondent) the principal were Peyton's bedsteads, Neilson's ranges, and Hughes's telegraph apparatus. But as little more than one-half of the exhibition was prepared, it is impossible to exhaustively notice it at present. One remarkable feature of it was a sketch and analysis of the water of the river Clyde. From this it appears that the Loch Katrine water contains of solid matter, a proportion 2.5 in 100,000; that of the Thames at London Bridge contains 0.15 in 1,000; while Clyde contains no less than 150 in 1,000! The statement seems almost incredible; but the recollection of the very offensive effluvia which assail the nostrils of every English tourist on his way to the West Highlands of Scotland as he passes down the river Clyde, will undoubtedly strengthen conviction in its extraordinary and unrivalled impurity.

At three o'clock in the afternoon the members of the congress attended Divine service at Park Church, where Dr. Caird, Principal of Glasgow University, preached a remarkable sermon, having for his text the Scriptural injunction—"Add to your faith virtue, and to virtue knowledge." He, at great length, and with great eloquence, argued for the necessity of science as a help to religion. Some of the Doctor's declarations were very bold, not to say startling. For instance, he did not hesitate to say, speaking of the necessity for scientific wisdom, that without it, the strongest piety and soundest orthodoxy might be positively mischievous in their influences on the world:—

If (said the Doctor) the ignorant pietist be not placed in an important and influential position, he may not do much harm or go far wrong; but, while Godless science may be, as it is often called, a poor affair, I do not shrink from saying that ignorant piety is still poorer.

There are problems in life—problems of the greatest possible moment—before which religious zeal and earnest faith, unguided by the light of science, stand baffled and powerless. Social science is the agent and minister of religion, and surely it is better to accept its instruction and prevent sin and sorrow, than to strive by well-meant, but blind and irrational, efforts to remedy the evils and assuage the miseries after the mischief has been done.

The dreadful sufferings to which the more unfortunate of our fellow-creatures are subjected from their entrance into life till their passage into death, are the results of the same system which produces enormous wealth and boundless luxuries at the other end of the social scale. Is not this the true sphere of Christian work, to clothe the naked, to feed the hungry? And is the aid of social science not absolutely necessary to the proper doing of this work? I distinctly say—and say it deliberately—that Christianity is not to make ready for another world, but that its chief aim is to make the best of the present one. God is in each of us. Heaven is here. Keep fast then the principle of love and live in it; for whenever the change comes, and wherever it carries us, we may rest securely in the confidence that it cannot take us where love and truth and goodness will not be.

The sermon lasted about an hour; throughout the whole of which the learned and distinguished congregation remained in an attitude of the most rapt attention. It has created quite a sensation throughout Scotland.

The President of the Congress, the Earl of Rosebery, delivered his inaugural address in the City Hall at eight o'clock. All the notabilities of the city, as well as the most distinguished of the members of the congress, were on the platform. Lord Houghton, the retiring president, occupied the chair at the commencement of the proceedings, but, after a short valedictory speech, he ceded the position to Lord Rosebery. After the cheers which greeted his lordship had subsided, he proceeded to deliver his address, which was very lengthy and multifarious. A body like theirs had, he said, "no more direct or important duties than an attempt to raise the condition of the nation by means which Parliament is either unable or disinclined to apply." He avowed his conviction that our vast labouring population had not made itself, its wants, its creeds, and its interests, sufficiently intelligible to many of us. He could conceive no subjects more interesting than those which related to the welfare of that class of our fellow-subjects, and, therefore, disregarding the ordinary precedent of surveying the present position of those questions with which the association was accustomed to deal, he devoted his address to an attempt to take stock in some degree of the various means by which it is sought to raise the condition of the working classes. His lordship said: Should there come a European war, we might possibly find our teeming population confined within so small an ark a perilous and disheartening agency. Moreover, while our numbers increase in a greater proportion daily, it would seem that for a few years our principal outlet for emigration may be partially blocked up. It appears more than probable that for some time the United States will not find employment for that quarter million of emigrants, more or less, that we are accustomed to send to her. This is the most important problem that can occupy statesmen, and at the same time the most difficult for a statesman to face. There is much to be done. Our civilisation is hardly removed from barbarism. We can only come to the hackneyed conclusion that the sole remedy for this state of things

is education, a humanising education. There are special kinds of education that we need, and particularly do we require that which fits producers for production and distributors for distribution. The only class for which, so far as I know, technical education is never even proposed, is the class for which it is most necessary—I mean our rulers. Is there any school or college in Great Britain which professes to educate men for Government or statesmanship? Eton, I believe, trains a very large proportion of our legislators, yet I have grave doubts if Eton provides any special instruction for them in their future duties. We agree that an artisan cannot do his work properly without special instruction, but for those to whom we entrust our fates, our fortunes, and our honour no such training is requisite. Having referred to union amongst working men as a preliminary to co-operation, Lord Rosebery next proceeded to consider the physical condition of the working classes, and, having noticed the benefit of tramways in overcrowded communities, observed with regard to the threats of some railway directors to discontinue workmen's trains, if railway directors disregarded that public convenience which they received privileges to protect they might chance upon evil times. Coming to the subject of labourers' dwellings, his lordship referred particularly to the Artisans', Labourers', and General Dwellings Company which has erected the Shaftesbury-park Estate, and is paying six per cent.; and having alluded also to the necessity of protection for women in factories, he concluded with a reference to the efforts being made in all parts of the world in various extraordinary directions for complete social reorganisation, and to the scope which such efforts gave to a Social Science Congress.

His lordship's address was frequently and loudly applauded, and, at its conclusion, Mr. G. W. Hastings moved a vote of thanks to Lord Houghton, the retiring president, which was cordially given and gracefully acknowledged.

The business of the sections—the real business of the congress—commenced on Thursday morning. Lord Moncrieff, president of the Jurisprudence section, delivered his inaugural address in the Queen's Rooms. A good deal of expectation existed in reference to his lordship's views on legal reform; but that expectation was doomed to disappointment. Lord Moncrieff is willing that something in the way of reform should be done; but he is not very clear what that ought to be, and not over anxious, indeed, that anything should be done.

In the sections a great number of papers were read, the chief ones being, in the Education Department, those of Mr. B. Samuelson, M.P., Dr. Bryce, of Glasgow, Mr. Montgomery Neilson and Mr. Jolly, one of Her Majesty's inspectors of schools. These all dealt with the methods, and not the principles, of education; but, nevertheless, great interest was manifested in their discussion. In the Repression of Crime Section a practical and sensible paper on industrial schools was read by Miss Carpenter, which led to a warm discussion, in which Lord Houghton, Mr. Maddison, Dr. Hancock, of Dublin, Sheriff Watson, and the Rev. Page Hopps, the Unitarian member of the Glasgow School Board, took part. The questions affecting capital and labour were raised in the Economy and Trade Section, and the discussions which followed were participated in by Lord Houghton, Sir George Campbell, Mr. Maltman Barry, Dr. Cameron, M.P., Mr. McLagan, M.P., and others.

On Thursday evening a *conversazione* was held in the University at Gilmorehill, at which the *élite* of Glasgow society were present.

Lord Napier and Ettrick, on Friday morning, delivered his inaugural address, as president of the Education Section. His lordship is not prepared to accept secular education, and would greatly prefer if the existing voluntary agencies could have been utilised for national purposes without calling board schools into existence. Still he would not oppose or obstruct these now that they are established, and appeals to every true friend of education to largely co-operate in educating the people. England, more than any other country, existed by peace, by the co-operation of various interests and classes, by mutual forbearance and public confidence. It was a vast and powerful machine, but delicately adjusted. It was not only by education that a good citizen found that loyalty, patriotism, and public order were secured; it was by laws for the promotion of industry, sobriety, economy, public and rational pleasures, and by the diffusion of the rights for enjoyment attached to the possession of property in all its forms. Glasgow had availed itself of the powers and benefits of the Act of 1872 with promptitude; but influences of education were aided here by work of unprecedented magnitude for the sanitary and social welfare of the working classes. At the close of the address a vote of thanks was unanimously passed, and the labours of the various sections were then commenced. In other sections a remarkably able paper on Kindergarten was read by Miss Manning. Numerous papers on various subjects were read in the other sections of more or less interest, and in the evening a great working men's meeting was held in the City Hall, under the presidency of the Lord Provost.

In the department devoted to the consideration of questions affecting Economy and Trade, Sir G. Campbell presided, and an interesting discussion arose on the question, "What legislation should follow upon the report of the Commission on Friendly Societies?" Dr. Cameron, M.P., opened the discussion by reading a paper which strongly

condemned the present state of the law in reference to these societies, and pointed out that the only remedy was compulsory registration. Mr. Ludlow read a paper on the same subject, and was followed by Mr. George Potter, who traced the rise and progress of the various building, burial, trade, and co-operative societies organised by the working classes, and contended that legislative interference of the government, except to remove obstacles, was a grave mistake. He condemned the recent bill of Sir Stafford Northcote on the ground that its scope was too wide, and that it aimed at too much.

In the Municipal Law Section, Mr. Forsyth, M.P., read a paper upon the necessity of requiring unanimity in juries. In civil cases he thought unanimity was not required, but that the rule ought to be retained in all criminal cases.

In the section for the Repression of Crime, Mr. Serjeant Cox, Capt. M'Call, and Mr. Smith, the governor of Edinburgh Prison, discussed the question of how far previous convictions should be taken into account in sentencing criminals.

None of the sections met on Saturday, the day being devoted to excursions and private hospitality. One party visited Lochlomond, the queen of Scottish lakes, and another sailed down the Clyde, to see the rugged grandeur of the Arran Hills. The weather was rather unfavourable, being boisterous and showery. A painful incident occurred on the starting of the Lochlomond excursion. One of the party was Mr. Charles Walter Eddy, honorary secretary of the Royal Colonial Institute, London, who no sooner arrived at the railway-station than he fell dead upon the platform from apoplexy. The deceased gentleman was to have read a paper before the congress on Tuesday, introducing a discussion on "the best means of drawing together the United Kingdom and the Colonies." Special sermons in connection with the congress were preached on Sunday at the cathedral and other churches.

THE GREAT EXPLOSION IN REGENT'S PARK.

All London was startled on Friday morning a little before five o'clock by a violent concussion which turned out to be an explosion of gunpowder on the Grand Junction Canal, Regent's-park. It appears that about three a.m. a train of six light barges, of which the first was a steamer, left the City-road Canal wharf. The steamer was followed by the fly-boat Jane, which had a little gunpowder on board, then came in succession the Dee, the Tilbury, the Limehouse, and the Hawkbury. The Tilbury's lading is thus described:—"The cargo consisted chiefly of sugar and other miscellaneous articles, such as nuts, straw-boards, coffee, and some two or three barrels of petroleum and about five tons of gunpowder." It is stated to be a common practice to send gunpowder and petroleum in one and the same barge. Each boat was in charge of three men—a captain and two helpers—the small vessels being the property of the Grand Junction Canal Company. They passed the Zoological Gardens, and were near what is known as the North Lodge Bridge, when the barge containing the powder exploded with a tremendous noise, blowing the boat containing it to atoms. The bridge is situated at the end of the Avenue-road, and opposite to the Regent's-park Baptist College, and at its foot was the lodge from which it takes its name. It was at first dark, but in a few minutes the sky was lit up by a great blaze, and other persons also were directed to the spot by the blaze of fire. The petroleum and sugar must be held accountable for this great radiance. Men going to work at Fulham saw a different sight: a great ball of smoke rising in the air and bursting, they said, into a flame. The first effect of the explosion was to blow the bridge, which was of iron and brick, to pieces. The men who were on the boat were, of course, killed instantly. The men on the other barges were, strange to say, not dangerously injured, though three of them were taken to the hospital.

The shock of the explosion was felt as far as Gravesend, and at Aveley in Essex. In the north-west, for a radius of two miles, it was accompanied with the shivering of glass in the windows or on the walls. The glass of the refreshment room at the St. Pancras Station is destroyed. In the closer neighbourhood of the explosion beds rocked to and fro, doors and shutters were burst open, plaster fell from the ceilings, furniture was shaken, broken, and piled together in the middle of the room, and at a distance of a mile from the Regent's Park people rushed as they were into the streets, lest what they took to be an earthquake should make of their houses their graves. The explosion was heard and felt at Chislehurst, Bermondsey, and Peckham-rye, as well as in the central districts. The concussion was felt on the high ground beyond Primrose-hill and up at Hampstead. All along the north-eastern side of the high road up Haverstock-hill about one house in every six or seven has lost a pane of glass. A pane was broken on Hampstead-green, and one or two others in the neighbourhood of Fleet-road. At Enfield it was thought to be an explosion of the rifle factory or at the Waltham Abbey Mills. At Woolwich, where they are used to these occurrences, people supposed that a magazine in the marshes had exploded.

Though the loss of life was happily small—only three persons, the crew of the Tilbury, having, so far as is known, been killed outright—the devastation of property was very great. The way beside the canal from the open ground at the foot of

Primrose-hill to Wellington-road is commonly called Regent's Park-road, but is really divided into Park-road and Albert-road and into numberless terraces. Not a house here but sustained some damage. From many of them the occupants have gone away, the houses having been reported by the architects to be unsafe. Not only are the roofs often dangerous, but bricks are blown out in places. There are rifts and clefts all over Mr. Howard Paul's house, which is thirteen doors down the Avenue-road, in a line with the direction of the exploded bridge. Those who remain in their ruined homes have been obliged to board up doors and windows. In a house quite near an ailing lady and her children ran for more than 200 yards to a friend's in their panic. It is no wonder, for this house is completely gutted as if by fire. In the garden of it a great piece of torn and twisted iron from the bridge has been cast, the stable has been stripped of its roof, and the coachman sleeping in the upper storey narrowly escaped with his life. The great kerb-stones which fringe the towing-path of the canal were thrown up into the road. Pieces of clay were hurled by the force of the concussion out of the canal bed over the three-storeyed house, against the ivy-clad wall of the outbuilding behind, and into the room where the coachman was sleeping. A chimney on the roof is in a perilous position, and threatens to add to the destruction by falling into the house. This is one of the worst cases, but the Baptist College, close at hand, and the houses for many hundreds of yards and in many streets have suffered similarly. Far down Albany-street the houses were pitted with broken windows; in streets like John-street, close by, sashes and all are blown out, shop fronts destroyed with the shutters or in spite of them. Doors and furniture are turned into torn and shattered planks. Clocks, ornaments, and looking-glasses have of course suffered. Heavy coach-house doors, firmly secured with large iron bolts and locks, have been burst open. A wall with iron railings on it was blown down for about sixty yards. Trees on the canal bank were uprooted, and their branches blown to long distances. The bridge at which the explosion occurred was a substantially-built composite structure, supported upon two strong Ionic pillars of iron. The suddenly expanded gases rushed in two directions from each side of the bridge. A watchman who had been upon the bridge all night had fortunately left it to call a person with whom he had made that arrangement. Close by stood a cottage, the new North Lodge, in which the aged gatekeeper, Mr. Edwards, a man aged seventy-five, lived with his family. The house was completely ruined. One son jumped out of window. Another heard nothing of the concussion, but awoke to find one wall of his room entirely gone. Of six people in the house the father alone is seriously injured, and the account current throughout the neighbourhood is a series of wonderful escapes.

One of the heaviest sufferers is Mr. Alma Tadema, the artist, whose house has become a complete wreck. The front door is boarded over, but ingress is obtained through the area; and the first thing seen is a bust of the Indian Bacchus with the beard blown off. The bust remains on the shelf precisely where it was and otherwise unhurt. Some photographs were hung upon the stairs, close to a pair of glass doors. The doors have been blown out, one of the photographs in. These photographs are not, like Mr. Hutton's engravings, riddled with glass. A lady sleeping in the top of the house woke and found half the ceiling on her, the roof destroyed, and the sky visible. The daylight can be seen through fissures in the artist's luxurious Pompeian studio. In a room at the top of the house there were three beds. The two nearest the window escaped unhurt. The blind flew across from the casement, knocked the plaster off the ceiling, and fell with that upon the occupant of the third bed, a servant, and the only person in the house who was seriously hurt. She has gone home to her friends. The side of a cupboard was blown open and a dress was blown out. Another cupboard had been locked, but a piece of glass from the window was found in it. Although the front of the house is a wreck, two vases of blue Minton, with plants, outside, are unhurt; although the sashes of the windows are blown in, some fans put to distribute the light of the gas are unscathed. One cabinet is pitted with little fragments of glass, another untouched. Of six China cups on another cabinet, one is destroyed, five are left. All these things are seen in the dim light struggling through chinks in the walls or the boards of the windows. They are told with the enforced resignation of a worker very sensitive to externals who sees the order of his house almost irretrievably destroyed. The curious glass in the patterns of Rome or Southern Italy lies broken upon the floor; the tapestry is soiled with smoke and mud. In short, the artist who has revived for us Pompeii in its glory has a mournful opportunity of studying an image of Pompeii in its desolation. Mr. Hepworth Dixon was expected to land in New York on Sunday, and to find what is called a "cablegram" informing him that his son was blown out of bed and his house half to pieces. A glass door which had been spared before fell shivered in the presence of a caller on Sunday afternoon at Mr. Gerstenberg's. The residence of this gentleman, Stockleigh House, was built by Sir Thomas Wyatt at the order of George IV. for Mrs. Fitzherbert. There were two reliefs opposite each other in a room in the upper part of the house, supposed to have been by Sir Thomas Wyatt himself.

One remains untouched. The other fell, ruining in its fall itself and other objects of art beneath. One of the children in the house awoke to find himself covered with plaster, above which the window-blinds had arranged themselves; but he was dug out unhurt. The stone stairs hold together as yet, but are splintered in one place. Only one room is now occupied.

The effects of the explosion upon the animals in the Zoological Gardens are thus described:—The glass is broken in the elephant-house, the monkey-house, and the giraffe-house. The monkeys appear to have successfully avoided the falling glass. The giraffes were found huddled together in terrible fear. The elands, and one little deer, recently presented to the gardens, have suffered, as their timid nature would suggest, very much from their panic. At the main entrance a pane of glass was blown into the room where the attendant stands, and driven into a door with a force which would have severely injured the usual occupant of the room if the hour had been later. Fortunately the plate-glass before the reptiles was not injured. But about a score of the society's birds escaped, their cages broken, and 300*l.* is the glazier's bill which the society anticipates. The cages of the beasts were fortunately unimpaired in efficiency.

Mr. John Leighton, writing to the *Times* from the Royal Institution of Great Britain on Friday, says:—"I was awakened this morning in the Regent's Park by a terrible explosion. I rose in bed to see a column of fire mount into the air carrying with it black masses of debris. It appeared to issue from the other side of the mansion of Dr. Swaine Taylor, F.R.S., on St. James's-terrace. The windows of my chamber, with a portion of the frames, covered my bed, while in the room below the windows, with an inner lining of stained glass, the chairs and drawn blinds, were driven into the apartment, portions of glass passing through the drapery, penetrating the walls and furniture, and splitting the door. The cause was at first thought to be lightning passing down the conductor, though some thought it the end of all things; while I, who saw it, imagined at the moment it was the magazine in Hyde Park, a place I always ride past as speedily as possible. I could hardly realise the fact that it was within so short a distance of my sleeping-place. The noise of the explosion was tremendous, but the concussion just under it hardly what one would have imagined. The displacement of air and the rush to fill the vacuum must have been immense, but the providential disposition of the force—in a deep cutting, embedded in foliage, and upon an elastic fluid below—must have deadened it much. The long roll that causes a chattering and shaking I think we had not, being too near the centre of force; at a distance they had it; the concussion was too near, the falling of glass and shrieks being sad in the extreme. The smoke passed away in the cool grey half-light slowly in one mass into Essex or Hert's. The way the force flowed about is curious. In my house the basement suffered the most, being, as I presume, affected by the recoil. The escape from broken glass is marvellous. Splints got into our beds, boots, clothes, food, and indeed everywhere. This and mortar cover everything."

The locality of the explosion on the Regent's Canal was visited on Sunday by thousands of persons, on foot and in vehicles. Carriages and cabs passed along the lines in close order, and the scene resembled London Bridge at the very height of its greatest traffic. The Duke of Edinburgh visited the spot late on Friday night. His royal highness went round with Captain Shaw. On Saturday the removal of furniture was proceeded with. All the plumbers and plasterers who could be got together at short notice on Friday and Saturday had been unable to give a decent appearance to the stately terraces that run along the boundary road of the Regent's Park. The organisation for the protection of private property appears to have been fairly carried out under the immediate superintendence of Captain Harris and Mr. Walker. Operations for clearing away the wreck of the demolished bridge and restoring the free use of the canal were pursued with great vigour on Friday, and have been continued day and night ever since under the personal direction of Mr. Hubert Thomas, one of the engineers of the Grand Junction Canal Company. A force of two hundred men has been engaged in digging and bearing away the rubbish.

It is stated authoritatively that the powder was sent from the manufactory of Messrs. Pigou and Wilks, and was in the course of conveyance to Codnor Park, near Nottingham, for employment in blasting operations, for use in Lord Dudley's collieries.

Dr. Angus, of Regent's Park College, says, relative to the damage done to that building:—"Out of some ninety rooms in the buildings there are not half-a-dozen that have escaped damage. One set of windows runs the length of the house, on the north and west. They are within 150 yards of the scene of the explosion, and nearly all the fifty windows, which are mostly large, have been dashed in and their frames broken. The glass was powdered over the rooms and the shutters torn away. On the south and east about thirty large windows were driven in or shattered. Along the centre of the building are a number of domes and skylights for lighting the middle rooms. Four of these have outer and inner glass, costly and strong. Nearly all the glass is broken, and part of the frames. The air seems to have struck the three sets of windows simultaneously, and in a moment the desolation was complete. Not fewer than 2,500 panes of

glass, many of them very large and strong, crashed down at once on these premises alone. Within the building the destruction of doors, the cracking and fall of plaster on the walls and ceiling, and the injury to furniture, are also serious. Our students were to have assembled on the day of the accident. We have postponed the reassembling for a fortnight, but I now fear whether it will be possible to be ready in that time."

At St. Mary's Hospital, William White, who was blown off the Limehouse, though much shaken, and though bruised on the thigh, is now doing well. The Mrs. Barry, of Milton-street, Upper Gloucester-place, who was reported to have died of fright, was a lady of seventy-four, who was suffering from bronchitis and had been given up by her doctor. Nevertheless a terror like that of Friday cannot be without deplorable effects. A little girl in the hospital for nervous diseases, who was before very bright in the intervals of her epileptic fits, has done nothing since but look for the roof to fall in upon her. A boy has become idiotic.

The inquest on the bodies of the three bargemen was opened on Saturday by Dr. Hardwicke. The proceedings did not extend beyond identification of two of the bodies, after which there was an adjournment till next Wednesday.

"Many suggestions" have been made as to the cause of the accident. One is that a flash of lightning struck the barge; another that the powder barrels were ignited by a spark from the tug, a third that one of the men had gone under the tarpaulin out of the rain, and had commenced smoking. But as all the men on the Tilbury were killed, it is doubtful if ever the true cause will be known. William White, who was on board the Dee, the boat immediately preceding the Tilbury, in company with the steerer Edwards, states that as they were passing North Bridge he observed a flash, followed by some smoke and a report like that of a gun. He called out to the young man who was steering the Tilbury, "You have got some powder on fire." He replied, "It has blown me pretty nearly out of the doorway" (meaning the doorway of the cabin, which opens towards the tiller). The other two men were asleep, so the young man shouted to White to tell the people on board the steam-tug to stop. He passed the word along, and the steam-tug did stop. Immediately an awful flash, with a fearful report, followed. White was knocked with great force against the side of the cabin, and immediately became insensible for a time. He could not say whether there was any smoking on board the Tilbury, but it was usual for the boatmen to smoke. Often they did not know the nature of their cargo, not seeing the bills of lading. Of course a guess might be given as to the contents of the boat. Between the first small report and the final explosion there might have been the space of one and a-half or two minutes.

It is remarked that had the explosion taken place in the City Basin, or in the tunnel running under part of Islington, the consequences would have been appalling. Fortunately it occurred at the most favourable spot along the whole route lying within metropolitan boundaries. Owing to the canal running between high banks, with the open expanse of the Regent's-park to the southward, the explosion did not exert its full force against the houses in the vicinity.

It is noted as a coincidence that the great Erith explosion of gunpowder occurred precisely ten years ago, on October 1, 1864.

Mr. Forsyth, M.P., presided on Monday night at a meeting held at the Eyre Arms, St. John's-wood, to raise funds for the poorer sufferers by the late explosion. Mr. C. E. Lewis, M.P., Mr. John Leighton, R.A., the Rev. Llewelyn Davies, Mr. Gerstenberg, Mr. S. Gurney, and other gentlemen took part in the proceedings. A committee was appointed to receive subscriptions and superintend the distribution of the fund, and a deputation was appointed to wait upon the Government, to ask for any assistance that might be given under the circumstances, and to press upon the attention of Her Majesty's Ministers the necessity for immediate legislation on the subject of the transit of explosive substances. The committee were requested to ask the Lord Mayor to call a public meeting in the City in aid of the fund.

THE SHAH'S DIARY IN ENGLAND.

The *Academy* publishes a letter from Teheran, dated August 10, giving some account of the Shah's diary in England. It was published, the writer says, a short time ago, and contains 208 quarto pages of bad print. At times the book has the air of being a true diary—jottings, that is, not meant for publication; at others it becomes, however, evident that he wrote the thing simply for the sake of having it published. The style is throughout of the very poorest description; to a Persian the book is on that account utterly unreadable. A Persian indeed might think the book was written by a foreigner with but a scanty knowledge of the language, and this is partly true, for the Shah hardly knows the Persian language, having up to his eighteenth year spoken nothing but Turkish. The Shah's descriptions of some of the wonders he saw are very amusing. When there is anything which he failed fully to comprehend, he says, "It was wonderful," or "We cannot write an explanation." Trivial occurrences he dilates upon with a quite remarkable eloquence, important events he finishes off with a few words. Regarding beautiful and

high-born ladies, emperors, kings, and queens, he says very little; but on negroes, Japanese jugglers, *cafés chantants*, and kindred subjects he is quite communicative. The book is full of absurdities and blunders which he might easily have avoided by calling to his assistance any one of his interpreters; it is, however, perhaps better that he did not do so, for he might thus have spoiled for us a highly delightful treat. After taking farewell of the King of the Belgians, the Shah embarks with "Lorenson Sahib" (Sir Henry Rawlinson) on board the *Vigilant*, Captain MacClintock, "known through his several voyages to the Northpole Islands." He admires the *Vigilant*, more especially the good things to eat in the state-cabin; there were "peaches, white grapes, black grapes, small very sweet melons; the grapes were from hothouses, and very dear, one bunch of them cost two francs." He arrives at Dover, where the Duke of Edinburgh, Prince Arthur, and others came to meet him. The Duke of Edinburgh is a "very good-looking young man, with small beard and blue eyes," in parentheses he adds that he is very tall. "Prince Arthur is not so tall, has a thinner face, and is smaller made than his brother." On the road from Dover to London, noticing the fine fields of Kent, His Majesty says—"It is not necessary to write about England's agriculture, it is known all over the world." They pass "Shearhurst" (this, like most other European names, in Roman character); a wheel of a carriage catches fire, and "we were nearly all burnt." The crowd at Charing Cross was "endless," and calls forth the following—"London has some very handsome women; on the countenances of both women and men are depicted nobility, greatness, dignity, and strength; it is evident that England is a great nation; the Almighty has to them especially given power and ability, sense, understanding, and education; no wonder they have conquered a country like India, and possess considerable colonies in America and in other parts of the world." Then he admires the English army, especially the cavalry, but deprecates the small number of the latter. Next day he went to see Her Majesty at Windsor Castle; he again sits on a chair, and "the Lord Chamberlain having brought the order of the Jarretière," it was given to him by Her Majesty's "own hands." He in return "gave the Persian order of the Lion and Sun, with his portrait mounted in diamonds." He sees Prince Leopold, "very young and good-looking," attired in Scotch costume; this he explains as a "costume in which the knees are bare." "One daughter of the Queen, sixteen years of age, is always in the house and not yet married."

The Shah likes to eat well: whenever the meals are good he never fails to say so; here "we ate a good breakfast, there were some fine fruits." In the Castle grounds he sees soldiers; "although the English army is small, it is very well clothed, well drilled, and consists of young strong men," he remarks. After a description of the Castle, he adds—"It looks very much like an afterthought—"Her Majesty's age is fifty, but she looks only forty; she has a genial and pleasant countenance." In the evening he goes to the City to the Guildhall entertainment. He notices the policemen, "there are 8,000." The next piece of information is somewhat startling, and ought to put the police-defying street-boys at their ease:—"The people of London think very much of their police; anybody that shows any disrespect to the police must be killed." The Lord Mayor lives in "Quid Hall." Wonderful to relate, the Shah on this occasion sat again on a chair, and we see that in every succeeding chapter he takes care to tell us the same thing—that is, whenever he does happen to sit on a chair. Then the Lord Mayor, the Shah, everybody drank *Tôs* (toasts). He goes to sleep again that night, and next morning goes to "Volvitch." On the road he sees "working men of London, their faces blackened by coal-smoke"; at Woolwich, "English guns, like the ancient ones; they are loaded by way of muzzle, and not, like Krupp's, from the breech." In the evening he is at the opera: "There was a great crowd; Patti, one of the celebrated European singers, had been expressly brought from Paris; she sang very well; she is a very handsome woman; she took a long price to come to London. There was also Albani, a Canadian, of America, who sang very well and performed well." On the following day, en route to the Zoological Gardens, he is received with the usual "Hurrahs," he feels quite pleased, and says, "Really they cordially like me." The hippopotamus was "a wonderful thing." On the day of the naval review he had to wait a little at the railway-station for the Prince of Wales and the Czarévitch. At Portsmouth he embarks on board the *Victoria* Albert, Captain "Prince Linoge," and sits down to breakfast. Then said His Royal Highness the Prince of Wales, "Rise, let us go on deck to salute the ships: we rose and went on deck." Two sons of the Prince of Wales were also there. Then the Shah went on board the "Azincourt, commanded by Fips Hurubi," then visited the "Sultan, commander Vansitart," and returned to the "Victoria Albert." "The boat got under the steam wheel; the steam wheel began to move, the wheel very nearly touched our boat; if the wheel had touched our boat, which was not the will of God, we should all have been drowned; praise be to God the Almighty, the wheel stopped; we got on deck without further danger." In the evening in the Albert Hall he admires the entrance-hall, the macaroni machine, and the exhibition of pictures painted by officers and men of the navy. Regarding the latter, he

says, "Nowhere else have I seen such fine paintings." The great concert, the many performers, and the great organ, astonished him much: "Such a crowd nobody has as yet seen from the beginning of the world till now; there were 12,000 persons present, from no single one came a sound, all listened and looked on; it lasted more than an hour; when it was finished we went home and slept."

His Majesty has tried to enlighten his countrymen on the subject of English party politics:—He went to see Lord Russell, "who, although so old, has still a strong intellect, and belongs to the Vigh (Whig) party." For the enlightenment of his Persian readers he goes on:—"It is necessary that it should be explained what Whig is. All the Ministers of the English Government are divided in two parts. The party which is now in office is that of the Whigs; at their head are Lord Gladstone as Prime Minister, and Lord Granville as Minister for Foreign Affairs, and other ministers. The other party, which thinks contrary to the former, is called Tory; at its head are Disraeli and Lord Derby and others. Whenever the former party gets removed from office, all the Ministers and others are replaced by others of the second party."

Epitome of News.

The Queen is expected to leave Balmoral in about five weeks, returning to Windsor Castle in order to receive the Empress of Russia. Her Imperial Majesty will, it is expected, upon her arrival in this country, visit the Duke and Duchess of Edinburgh at Buckingham Palace.

The Empress of Russia is to leave Livadia for England on the 12th inst., and is expected to stay in this country for six weeks.

The Empress of Austria embarked on Friday at Ryde, after a visit of several weeks at the Isle of Wight. Her Majesty was accompanied by her daughter the Archduchess Valerie, the ex-King and Queen of Naples, and the members of the Imperial household. She presented several valuable gifts to some of the inhabitants of the island before her departure. Her Majesty made a short stay at Brighton for luncheon, and then left for Folkestone and Boulogne, proceeding by rail to Baden, where the Empress on Sunday paid a visit to the Emperor and Empress of Germany, and shortly after continued her journey to Vienna.

The Duke of Edinburgh, himself an accomplished musician, attended very assiduously during the three days of the Liverpool Musical Festival, and was present at the performance of Mr. Sullivan's oratorio, the "Light of the World," which created a very favourable impression. His royal highness on Thursday afternoon performed the ceremony of opening the Liverpool Seamen's Orphanage, for which endeavours are being made to raise an endowment fund of 20,000*l.* A procession of seamen belonging to the port of Liverpool, about 1,500 strong, and accompanied by bands and banners, marched through the town to the Orphanage, which is situated about three miles from the river. A large number of sailors belonging to the Cunard and other shipping companies assembled at the Orphanage, and a body of blue-jackets, eighty-three in number, from Her Majesty's ship *Caledonia*, formed a guard of honour. In the evening the duke gave a dinner-party to a select company at Newsham House. The prince left Liverpool on Friday, and was very warmly received on passing to the station.

Count Schouvaloff, the Russian Ambassador, arrived in London last week from Germany.

Mr. Disraeli has returned to town from Bretby Park.

Sir Edward Thornton sailed for New York from Liverpool on Saturday in the Cunard steamer *Bothnia*. Among the other passengers by the same steamer were Lord Caithness, Lord Borthwick, Mr. Gye, and Mdlle. Albani.

In consequence of the increased pressure upon the financial department of the Post Office, occasioned by the great growth of its business, it is intended to appoint an additional officer under the title of Financial Secretary. The arrangements are not fully completed, but it is stated that Mr. Stevenson A. Blackwood, one of the clerks of the first class in the Treasury, has been selected for this appointment.

A memorial to the First Commissioner of Works praying that Kew Gardens should be opened earlier in the day than one p.m., has been adopted by the Richmond Select Vestry.

It has been stated by the clerk to the Islington Board of Guardians that the County Lunatic Asylums are all full, that the private lunatic asylums are nearly always full, and that the guardians would soon be in the position of having no place at all to send their lunatics to.

The men on strike at Lord Penrhyn's Carnarvonshire slate quarries have accepted his lordship's offer to refer the disputed points to arbitration.

A meeting was held at Gresham House on Thursday, at which it was resolved to petition the boards of the various railway companies running into the metropolis to provide separate carriages for the accommodation of female passengers.

The directors of the Great Eastern Railway are proceeding energetically with the establishment of the block telegraph system between London and Ipswich.

The lion lately removed from Northumberland House has been fixed on the top of Syon House, Isleworth. It can be seen from the park at the back of the house as well as from the river.

Shortly before noon on Thursday the roof of the Christian Brothers' School, in Mountjoy-street, Dublin, fell in at a time when, however, comparatively few scholars were upon the benches. Some of these were so seriously injured that they were at once removed to the hospital.

Mr. Hunter Rodwell, Q.C. (Conservative), was on Saturday returned unopposed as member for Cambridgeshire in the place of Lord George Manners, deceased. The political character of the representation is unaltered, except that Mr. Rodwell is returned as the tenant-farmers' nominee.

Owing to the excessively keen competition which has latterly sprung up in the rail-trade, and which is almost wholly to the advantage of the continental firms, one of the very largest Sheffield firms in this branch has given notice to its men in that branch of the trade. A very large number of workmen, at least several hundreds, are affected, and will have to seek other employment. It is stated that the competition is such that contracts cannot be taken at a profit, hence it is useless pursuing the trade.

The cable ship *Faraday* and her two tenders, *Ambassador* and *Dacia*, have reached Queenstown, having paid out 600 knots of cable from the Irish coast, when the cable parted in a heavy gale of wind. Owing to the continuation of bad weather and to the shortness of coals, the ships were compelled to return to port, but will resume operations without delay.

The Conservatives have gained 641 votes on the revision for Westminster.

Mr. Field, a well-known detective officer, has just died in London. He was one of the oldest members of the Metropolitan Police Force, from which he retired in 1851 with a good-service pension. The *Times* says that he accompanied Dickens in many rambles about London, and is said to have been the original of the acute, matter-of-fact, and imperturbable Inspector Bucket in "Bleak House."

On the Midland Railway, near Clay Cross, on Saturday, some carriages containing workmen were, through an act of negligence it is stated, turned into an incline, and, breaking away from the engine, ran with great violence into some wagons. Some of the workmen jumped out before the collision, but of the others who remained in the carriages several were much injured.

The Lord Mayor presided on Saturday afternoon at a meeting of working men held in the Guildhall in aid of the movement for the establishment of what is called an Hospital Saturday Fund throughout the metropolis. The Rev. Canon Miller was one of the speakers. A resolution in favour of a general collection in workshops, factories, and other industrial establishments, on October 17, was passed unanimously.

The storms of last week have been followed by the setting in of rather cold weather for the month of October. The thermometer on the grass in the neighbourhood of London registered four degrees of frost on Monday morning.

From 15,000 to 16,000 colliers in South-West Lancashire are now out on strike.

Northampton election resulted yesterday in the return of Mr. Merewether, the Conservative candidate, who polled 2,171 votes, against 1,836 for Mr. Fowler, and 1,766 for Mr. Bradlaugh. Great excitement prevailed.

On Monday morning a landslip occurred on the Bath and Evercreech line, near Evercreech Junction. A portion of the embankment slipped, causing an engine to be precipitated into an adjacent field. The engine-driver was killed, and the stoker sustained injuries which render his recovery doubtful. But for the snapping of the couplings between the engine and tender the result of the accident would have been even more disastrous.

The axle of one of the wagons of an up coal train on the Midland line broke on Monday morning near the Harpendon station, and several trucks were in consequence thrown on the down line. The down goods express, which happened to be passing at the moment, ran into the *debris*, and the engine-driver and stoker, who jumped off, were violently shaken. The line was blocked for some time.

On Saturday afternoon a little girl, living in service at Hillingdon, near Uxbridge, was attacked by some bloodhounds belonging to her master, while she was in the act of attending to the cooking of some food for them. Some neighbours, who heard her cries, rescued her from the animals; but they found her so frightfully mangled that it seems doubtful whether she will recover.

On the site of the old Whitecross-street Prison, at a cost of 130,000*l.*, the Midland Railway Company are about to erect an extensive goods station and range of warehouses, forming their City goods depot.

On Monday morning Mrs. Duncan Robertson, wife of a labourer in Paisley, left her four children all in one room in bed, the eldest child being five years old and the youngest four months. On returning in twenty minutes she found the house filled with smoke, and the bed smouldering. The children were got out, but they were all dead. The occurrence caused profound sensation in Paisley.

On Saturday an arrangement was come to by the two political parties which will avoid a contest for the school board at Shipley. The board, which is to consist of seven members, will contain a majority of Liberals.

THE CONGREGATIONAL UNION of ENGLAND and WALES.

THIRTY-FIFTH AUTUMNAL ASSEMBLY.

Chairman—Rev. J. GUINNESS ROGERS, B.A.

The Thirty-fifth Autumnal Assembly of the Congregational Union will be held in HUDDERSFIELD on OCTOBER 12th, and three following days, when the following will be the order of proceedings:—

MONDAY, 12TH OCT.

A SPECIAL PRAYER-MEETING in Ramsden-street Chapel (not Highfield Chapel as before announced) at 7 p.m. Chairman—Rev. J. C. Harrison (London).

A SERMON in Ramsden-street Chapel at 8 p.m. Preacher—Rev. Dr. H. Wilkes (Montreal).

TUESDAY, 13TH OCT.

The ASSEMBLY at 10 a.m. in Ramsden-street Chapel. Business:—The Chairman's Address—The REPORT of the CONFERENCE on CHURCH FINANCE, with a resolution to be moved by the Secretary and seconded by Henry Lee, Esq. At 2.30 p.m., Dinner in the Armoury. At 7 p.m., A PUBLIC MEETING for the Exposition and Enforcement of Free Church Principles. Chairman—Henry Richard, Esq., M.P. Addresses will be delivered by the Revs. Dr. Parker (London), A. Thomson, M.A. (Manchester), and W. M. Statham (Hull). Also at 7 p.m. a SERMON in Hill House Chapel. Preacher—Rev. G. W. Conder (London).

WEDNESDAY, 14TH OCT.

ASSEMBLY in Ramsden-street Chapel at 10 a.m. ADDRESSSES by DELEGATES from other bodies. AJOURNED DISCUSSION on Church Finance (if necessary). RESOLUTIONS in regard to British Missions, to be moved by Rev. Dr. A. Morton Brown (Cheltenham). Statements will be made concerning Milton Mount College by T. Scrotton, Esq., and concerning the Continental Evangelical Society by the Rev. C. Clemance, B.A. (Nottingham). Other Institutions, which have a special claim on the sympathies of Congregationalists, will be represented as time may permit. At 2 p.m., Dinner in the Armoury. TWO SECTIONAL MEETINGS will be held at 3.30 p.m.—1. In High-street Chapel (New Connexion). Chairman—Edw. Crossley, Esq. A Paper will be read by the Rev. Watson Smith (Wilmslow), "On the Respective Spheres of Science, Philosophy, and Revelation." 2. In George-street Chapel. Chairman—J. Spicer, Esq., J.P. (London). A Paper will be read by the Rev. G. S. Barrett, B.A. (Norwich), "On Open Communion." At 6 p.m. there will be a CHILDREN'S SERVICE in Ramsden-street Chapel. Preacher—Rev. E. Paxton Hood (London). At 7.30 p.m. a MEETING FOR WORKING MEN, in the Armoury. Chairman—S. Plim-soll, Esq., M.P. Addresses will be delivered by the Revs. R. W. Dale, M.A. (Birmingham), W. Dorsing (London), and E. Butler, Esq., (Leeds). Also at 7.30 p.m., a SERVICE OF SONG at Highfield Chapel.

THURSDAY, 15TH OCT.

ASSEMBLY in Ramsden-street Chapel at 10 a.m. REPORT on Sunday-school Statistics. RESOLUTIONS on Report. OFFICIAL RESOLUTIONS. At 2 p.m., Dinner in the Armoury. At 6.30 p.m., CONVERSAZIONE in the Armoury, at which a Paper will be read by the Rev. R. Bruce "On Congregationalism in Huddersfield."

District Meetings.

Public meetings will be held in neighbouring towns for the exposition and enforcement of Free Church principles, and for promoting the revival of religion, as under (for further particulars see local announcements).

DEWSBURY.—On Tuesday evening, 13th Oct., in Springfield Chapel. Chairman, E. Grinwade, Esq. (Ipswich). Addresses will be delivered by the Revs. Dr. Kennedy (London), Geo. Stewart (Glasgow), and Geo. Snashall, B.A. (Ipswich).

CLECKHEATON.—On Wednesday Evening, 14th Oct., in the Congregational Chapel. Chairman, C. J. Andrewes, Esq., J.P. (Reading). Addresses will be delivered by the Revs. J. Guinness Rogers, B.A., Chairman of the Union; J. B. Heard, M.A. (lately clergyman of the Church of England); and F. Sonley Johnstone (Wolverhampton).

BRIGHTON.—On Wednesday Evening, 14th Oct., in the Congregational Chapel. Chairman, H. Wright, Esq., J.P. (London). Addresses will be delivered by the Revs. G. W. Conder (London); C. Edward B. Reed, M.A. (Warminster); and T. W. Aveling (London).

SOVERBY BRIDGE.—On Wednesday Evening, 14th Oct., in the Congregational Chapel. Addresses will be delivered by the Revs. A. J. Bray (Manchester); A. Rowland, LL.B. (Frome); and Geo. Snashall, B.A. (Ipswich).

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, 30th Sept., 1874.

ANERLEY NEW CONGREGATIONAL CHAPEL, ANERLEY-ROAD, S.E.

The FOUNDATION-STONE will be laid (p.v.) Tomorrow (THURSDAY), by SAMUEL MORLEY, Esq., M.P. Collation in the Schoolroom adjoining present Chapel at One o'clock. Ceremony to commence at 2.30, in which Revs. T. C. Hine (of Sydenham), T. W. Aveling (of Kingsland), and W. Marten Smith, Esq. (late President of Surrey Congregational Union), are expected to take part. Tea in Schoolroom at Five. Public Meeting in Chapel at 6.30, in which Revs. G. W. Conder (of Forest Hill), Morlais Jones (of Lewisham), J. B. Bright (of Dorking, President of Surrey Congregational Union), S. McAll (Principal of Hackney College), Samuel Morley, Esq., M.P., Benjamin Scott, Esq. (City Chamberlain), and others are expected to take part.

The site is about 100 yards distant from the Anerley Station (L. B. & S. C. R.) and but a few minutes' walk from Crystal Palace and Penze Stations.

Trains from London Bridge to Anerley, 12.5, 1.13, 1.32, and 2.15 p.m.

CONTRIBUTIONS, to be laid on the stone, will be thankfully received by the Pastor, Rev. Joseph Halsey, Woodlands, Anerley, S.E.

LONDON MISSIONARY SOCIETY.

THE RETURN OF THE DEPUTATION FROM MADAGASCAR.

On FRIDAY EVENING, Oct. 9, a PUBLIC MEETING will be held at the KING'S WEIGH HOUSE CHAPEL, Fish-street-hill, to WELCOME the Revs. Dr. MULLEN and J. PILLANS, on their return from their prolonged visit to Madagascar, when most interesting details will be given concerning the progress of mission work in that island.

The Chair will be taken at Seven o'clock precisely.

CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

President—EDWARD BAINES, Esq., Leeds.

Treasurer—SAML. MORLEY, Esq., M.P., 18, Wood-street, E.C.

Honorary } Rev. LL. D. BEVAN, LL. B.
Secretaries. } Mr. W. J. BARLOW.

The INAUGURAL PUBLIC MEETING will be held at GEORGE-STREET CHAPEL, Huddersfield, on MONDAY EVENING, 12th October, 1874.

The Chair will be taken at Half-past Seven o'clock, by EDWARD BAINES, Esq.; and addresses delivered by the Rev. G. T. Cbster, Rev. J. A. Macfadyen, M.A., Rev. J. S. Russell, M.A., Rev. Geo. Snashall, B.A., Rev. Geo. Thompson, Rev. J. H. Wilson, and others.

And on THURSDAY, 15th OCTOBER, a CONFERENCE of Ministers and Delegates attending the Congregational Union Meetings will be held at the same place at Four o'clock p.m., when a paper will be read by EDWARD BAINES, Esq., President.

Meetings will also be held at Stannary Church, Halifax, on Tuesday Evening, October 13th, W. H. Conyers, Esq., in the Chair; and at Ebenezer Sunday-schools, Dewsbury, on Wednesday Evening, October 14th, Handel Coasham, Esq., presiding. The following gentlemen, with others, will take part in the proceedings:—The Rev. J. Calvert, Rev. Geo. Hinds, Rev. John Jones, Rev. Thos. Lord, Rev. John Morgan, Rev. G. M. Murphy, Rev. E. S. Prout, B.A., Mr. J. Rutherford.

LL. D. BEVAN, } Hon. Secs.
W. J. BARLOW, }

337, Strand, W.C., 19th September, 1874.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

CONFERENCE at MANCHESTER.

The FIRST of a Series of DISTRICT CONFERENCES will be held at MANCHESTER on the FIRST WEDNESDAY in NOVEMBER (the 4th).

Particulars may be had on application.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants'-inn, Fleet-street, London.

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The Nonconformist.

WEDNESDAY, OCTOBER 7, 1874.

SUMMARY.

THE elections for the Councils-General of France, administrative bodies which have the charge of roads and other purely local matters, took place on Sunday. It having lately been the custom of the Conservatives to exclude their political opponents as far as possible from these assemblies, M. Gambetta issued an address to Republicans, strongly recommending the election of men of their own party. This appeal does not appear to have produced any marked effect. Of the 1,300 councillors elected, 590 of the successful candidates are Republicans, 550 Monarchists of various shades, and 130 Bonapartists—the proportion being much the same as last year. Of course in the rural districts the influence of the landowners is generally thrown into the Conservative scale. While the Republicans have retrograded in some of the large town districts, they have gained strength in departments both in the east and the west which have not hitherto displayed Liberal sentiments. Public opinion in France is chiefly exercised relative to M. Thiers' recent speech, which seems to have produced a very marked impression, and is bitterly assailed by the Government papers, which protest against the inference from the doctrine laid down by the veteran statesman that as he voluntarily laid down power in consequence of an adverse vote of the National Assembly, the precedent ought to hold good. In Corsica Prince Napoleon has been signally defeated by his Imperialist cousin, but his adherents elsewhere are likely to damage greatly the Bonapartist cause in the ensuing elections to the National Assembly, as in the case of the Seine and Oise Department, where M. Richard, an Imperialist gentleman of great influence, has energetically declined to support the claims of the Duke of Padua against those of M. Senard, the Republican candidate.

A notable incident in Prussia shows that the British theory of freedom does not there find acceptance. Count Arnim, who represented the Government at the Vatican Council, and was lately Ambassador at Paris, refused, it seems, to surrender a number of despatches or letters—some of which have been published at Vienna—which go to show that Prince Bismarck was more moderate in his ecclesiastical views at that period than himself. The count's house has been searched, and the documents not being forthcoming, he has been conveyed to prison and harshly treated. Of course the real bearing of these letters on the political situation is not revealed, but Prince Bismarck could hardly suffer harm by the knowledge that he was reluctantly, and for the sake of German unity, driven into his present position of antagonism to the Ultramontanes. There is, however, great danger that Count Arnim will become a political martyr, and the Romish bishops are eager to take up his cause, and secure him as an ally in the German Parliament.

The report of the attempted assassination of Don Carlos is not at present officially confirmed but there is evidently serious discord in his camp. Several of his chiefs having retired to Bayonne in consequence of their dislike to his Minister of War, some of his troops show a decided repugnance to a prolonged war, and the Juntas of Biscay have urged that peace should be concluded. And no wonder, for over a wide district industry is crippled and trade is paralysed. "In Navarre," we are told, "the vines have gone untended this year, the fruit is rotting in the vineyards, and the wine in store cannot be exported. In the mining and manufacturing districts the mills are silent. Of live stock and horses and mules the country has been stripped bare." On the other side there are semi-official papers at Madrid which advocate foreign intervention, and Pampeluna is still invested by the Carlists—only a small quantity of provisions having been got into that fortress by General Pavía, in consequence of the ineffective support of his movements by General Laserna, the commander-in-chief.

The Social Science Congress has been in session during the past week at Glasgow, under the presidency of the Earl of Rosebery, a young Liberal nobleman of great promise. Some of the papers read have been valuable contributions to the cause of social reform, especially Mr. Lyon Playfair's lively and eloquent appeal in favour of sweeping sanitary legislation, which he expresses a confident belief Mr. Disraeli is prepared to undertake. The entire range of subjects usually

dealt with by the Social Science Association—the relations of capital and labour, prison discipline, co-operative industry, the pollution of rivers, workmen's dwellings, law reform, international arbitration, &c—were re-discussed at Glasgow. That city abounds in some of the worst dens of squalor and wretchedness, though, thanks to the Social Science Congress, there has been of late years a material improvement.

The election for Northampton has, as was expected, ended in the return of Mr. Mervether, the Conservative candidate, though by a majority of only 335 votes over Mr. Fowler. It appears that Mr. Bradlaugh polled within seventy votes of his Liberal antagonist, and on the declaration of the poll last night there was some serious rioting, which obliged the mayor to read the Riot Act and the military to occupy the principal streets. The Radical borough of Northampton is now represented by two Tories, and such will probably be the case as long as Mr. Bradlaugh puts forward his claims, seeing that a considerable section of the Liberals, whether rightly or wrongly, prefer the present state of things to acquiescing in the return of the Democratic candidate.

The quarterly revenue returns are not favourable to the hopes of the Chancellor of the Exchequer. There is a decline in the important items and Excise and Stamps to the extent of 220,000*l.*—a symptom of restricted trade, and a sign that Sir Stafford Northcote's estimates were miscalculated. On these returns the *Economist* remarks:—"We do not know what the full effects of the compensations will be, or how much may be done by reducing expenditure, but we should doubt very much, as regards the revenue, whether the next two quarters will fulfil the Chancellor of the Exchequer's expectations any better than the two quarters just past. In the absence of a good harvest they would probably have yielded a worse result, but it is at least doubtful whether a good harvest will operate in time to cause any improvement in the current financial year. In any case, whatever changes may afterwards take place, enough has already happened to show the danger of sanguine estimates, and to justify a little anxiety as to the possibility of a deficit."

THE GREAT GUNPOWDER EXPLOSION.

SINCE the issue of our last number, this metropolis has been within a hair's-breadth of nearly total destruction. Five tons of gunpowder, on board what is called a monkey-boat, in transit from the City Basin of the Grand Junction Canal Company, City-road, and destined for one of the midland counties to be used for blasting purposes, owing to some yet unexplained cause was fired just beyond the northern boundary of the Regent's Park, and produced an explosion which woke up, in more or less terror, the greater part of the inhabitants of London. The catastrophe took place at a few minutes before five o'clock on Friday morning. The exact spot at which it happened was providentially in a section of the canal which runs through a tolerably deep cutting, and just underneath a bridge connecting the roads on either side of it. The effect of the explosion is difficult to be imagined, impossible to be adequately described. It took place, by the singular mercy of God's Providence, at an hour when few of the population of London were afoot, in a locality more than usually open and free from buildings, and, as we have already intimated, in a "dip" that largely checked the lateral pressure of the atmospheric wave which it had generated. There were but three lives lost, but the destruction of house and other property within a circuit of some mile or so has been immense. An earthquake could scarcely have left behind it more ruinous proofs of devastating power.

We shall not attempt any detailed description of the wide destruction caused by this calamity. The briefest would far exceed our limits, and every newspaper reader in the kingdom has before now made himself acquainted with the chief features of the terrible occurrence. What the event was, and what were its external effects, are pretty well known to all. What it might easily have been can be but faintly imagined by any. Still, a first glance at the scene of the ruin, though undoubtedly it bears witness to the awful power of the force projected on all sides by the explosion, is perhaps likely enough to deceive us as to the full amount of misery which it has occasioned. To an untold number of persons of both sexes and of all ages the shock may well be followed by physical results which will serve to embitter their lives, and to impair their nervous energies until the day of their death. For a

long time to come, well-to-do and opulent families, as well as many poor and struggling ones, will find themselves deprived by this accident of their customary homes. The personal losses to the sufferers are simply irreparable. The extent of deprivation to tradesmen of their usual means of business can hardly be calculated, and, except by themselves, will never perhaps be fully known. The derangement of a wide-spread neighbourhood consequent upon the unhousing—and, in many cases, worse than unhousing—of a large number of its inhabitants, cannot readily be conceived. Though there has been little immediate loss of life, and though the destruction of property has not been so complete as might have been expected, the calamity is nevertheless stupendous in its character, and the traces of it will probably for many years make themselves visible to those who have been exposed to its destructive force.

An unsuspected source of danger has been suddenly disclosed to the inhabitants of the metropolis by this frightful accident. For some time past their attention has been directed to the insufficiency of the means at hand for extinguishing fires, and they have been taught to contemplate the possibility, under certain conjunctures of events, of seeing London once again half swept away by devouring flames. But now they have become aware of being daily and hourly exposed to a still more frightful casualty. Gunpowder and other still more explosive substances are almost unceasingly being carted through the most crowded thoroughfares of London, or carried by barges through its most thickly populated districts. The precautions enforced by law in regard to the matter are few and extremely inadequate. The Legislature has been more tenderly solicitous to avoid hampering the free movements of trade, than to shield life and property from the worst of perils. Liverpool has been prudent enough to forbid the transit of explosives through her streets. Is it impracticable for London, which, both in regard to population and to wealth, would comprise many Liverpools, to adopt a similar restriction? or if that cannot be, to put in force a series of regulations which, at any rate, would reduce the danger to a minimum? As things now are, there seems to be no security that at any moment a considerable part of the metropolis may not be blown to atoms. A sufficiently impressive warning has been given by the explosion on the Regent's Canal—a warning which might have been unspeakably more severe. We cannot but hope that it will be promptly as well as fully responded to, and that the population of this vast metropolitan area will not much longer be allowed to sleep in fancied safety upon the verge of a volcano.

The next question that occurs—and a most important question it is to the sufferers from the late catastrophe—is, who is to be held answerable for the damages it has inflicted? The insurance companies decline to recognise any responsibility in the matter, and hold themselves able to prove that the losses sustained as the effect of it do not fall within the range of their contracts. "Apparently," we are told, "there are only two parties upon whom the responsibility can fall, the consignee and the carrier of the disastrous freight." But, in point of fact, as a contemporary has already pointed out, the damage is on a scale which surpasses the power of even a rich company to make good. There has been a failure of due care on the part of the Legislature to protect life and property from the peril attending the conveyance of explosive substances. "It is a question," remarks a writer in the *Daily News* of yesterday, "whether the public authority ought not to compensate, or at least come to the aid of, those who have suffered heavily in consequence of its default, and whether this is not one of those cases which the ordinary course of law is too defective to reach, and for which the help of the Government is the only resource remaining."

DON CARLOS AND SPAIN.

THE attempted assassination of Don Carlos by mutinous troops at Durango, in which the Pretender was seriously if not fatally wounded, is a very important event. There have lately been stories from Madrid of a large defection of Carlist officers and others, owing to dissatisfaction with the chiefs around the person of the Pretender, but they have received little credence, owing to the untrustworthy character of the news published in Spanish papers. But it is now evident that at the present time, as in former wars, the Carlist cause has suffered more from the jealousies of its leaders than from the military operations of the enemy. The little Court of Don Carlos at Estella seems to have been as much a hotbed of intrigue and wrangling as the official quarters at Madrid.

One general after another has been cashiered, and the Pretender himself has found it almost impossible to reconcile his pretensions as an aspirant to the throne with the claims of his Ultramontane allies, who have been enjoining him to fight their own battles. While on the one hand we have heard of the great strength and discipline of the Carlist army, on the other, its continued inaction—remaining idle behind its strong mountain defences while the Republicans were disorganised—has brought about discontent. The causes of the late mutiny have not as yet been explained, but it may be reasonably assumed that they would not have existed had the troops been actively engaged, instead of being cooped up in barracks. This forced inaction must have been extremely irksome to the peasants of Biscay and Navarre who had left their families and fields to fight the battles of Don Carlos.

If the Pretender has not been actually killed by his own followers, the attempt on his life will inflict a heavy blow on the cause he has espoused. Previous reports from his own sympathisers had represented his treasury as in great straits for money, and his army in a state of disruption. The Carlists can hardly recover the loss of prestige which the attempt on the life of their chief will inflict. Charles VII. was the be-all, and will be the end-all, of the insurrection. The northern provinces of Spain have some grievances and many antipathies, but they would never have revolted if Don Carlos had not raised a standard around which they could rally, and if the wretched anarchy of Southern Spain had not given him a chance. His claim to subjugate the country to his way was no more equitable than that of the Intransigentes of Cartagena. If legitimacy goes for aught, it was in favour of the ex-Queen Isabella and her family. Don Carlos well knew, and the events of the last year must have deepened the conviction, that in the eyes of the great mass of the Spanish people, he was nothing better than a daring intruder, who sought "to wade through slaughter to a throne." Such a man is a great criminal and a reckless gambler with other men's lives—the most deadly enemy of the country whose welfare he professes to have at heart. If he has died by the hands of his dupes, he has met a merited fate, and Spain has been rid of her worst enemy.

This new turn in the senseless and deplorable conflict in Northern Spain will relieve Prince Bismarck from a great perplexity, if not from the adoption of a perilous policy. Matters had come to a dead-lock in Spain. Marshal Serrano and his generals were as little able to subdue the Carlists, as were the Carlists to descend into the plains and take possession of Madrid. His Government ordered a general levy of the population, but obtained only a small number of recruits. The military administration was thoroughly disorganised and corrupt. The troops lacked enthusiasm; the people were utterly apathetic. During the last week the proud Spaniards have heard without disapproval a cry raised for foreign intervention—for any kind of external assistance that would relieve them from an incubus which they are too apathetic or weak to cast off by their own unaided strength. If this chronic rebellion had gone on, the temptation of Germany to intervene would have been great, and we rejoice that Prince Bismarck is not likely to be subjected to such pressure.

With Don Carlos—who we presume cannot, in a political sense, survive this crisis—the Ultramontane crusade collapses. The money and blood of the adherents of absolutism in Church and State has been lavished in vain. Their "holy war" has been cut short by the bullets of their petted instruments, the Carlists. Ultramontanism has been vanquished, and most ignominiously, in its last stronghold and by its own chosen weapons. Charles VII. has been as little able to aid it in the mountains of Biscay as have the followers of Henry V. in the Assembly at Versailles. The last military prop of the Papacy, ever craving for secular power, has been mysteriously and in a moment shattered, and the threatened war of principle—of Absolutism against Liberalism—which it was fondly hoped by the horde of fanatics gathered on the slopes of the Pyrenees would ere long draw in other nations and wrap Europe in flames, has been indefinitely postponed, if not altogether averted.

LABOURERS' WAGES AND THE PRICE OF WHEAT.

WHEN Professor Fawcett first called attention to an agreement amongst many of the farmers of South Wilts to reduce the wages of their men on account of the drop in the price of wheat, he was met with indignant denial from some of the numerous apologists of the

farmers. It turns out, however, that the Professor was correct, and those who contradicted him wrong. It turns out, too, that not only in South Wilts, but in many other parts of the country, the wages of farm-labourers either have been, or are about to be, reduced one shilling or two shillings per week. This reduction is not taking place in counties in which the highest rates of wages have been paid, but chiefly in those where the maximum, before the drop, was fifteen shillings per week. In the North, where labourers are scarce, they would probably be able successfully to resist a reduction, nor is it likely that their employers would think of recurring to what in their own counties is an exploded system. It is important to notice that this old custom of graduating the rate of wages in proportion to the price of wheat is not based upon the principle of payment in proportion to the rate of profit obtained by the employers for the time being. That is a legitimate principle to act upon, and it is gradually coming to be recognised in the manufacturing districts as the best available guide in the settlement of labour disputes. But it is obvious that the sliding scale to which we are referring is not based upon that principle, because the years of low prices are generally those of large crops, and often of large profits to the farmers. What it is founded upon is the principle of paying men in proportion to the cost of their food. Such a custom could only have arisen when the labourers were utterly dependent upon their employers, and entirely powerless in determining the amount of wages for which they would work; and its continuance is a proof that the men have not, as many people have recently declared that they have, an equal advantage with that of the masters in the "higgling of the market." Indeed, where it is possible for farmers virtually to say to their men, "You can live on so much money per week, and that amount we shall pay you"—it is obvious that in the proper sense of the word there is no wage market in existence. The farmer's men in such a state of affairs have no more bargaining power as far as wages are concerned than the farmer's horses have with respect to the corn that is doled out to them on a similar principle.

With such a feeding scale in existence over a large portion of the country—notably in those counties which have been the scene of the most hotly contested battle between unionism and its opponents—what becomes of the assertions recently so freely made to the effect that the rate of wages is always ruled by the law of supply and demand, that the farm-labourers are already quite independent enough, and that they have no need of unionism to place them and their masters on an equal basis in fixing the rate of wages that shall be paid and received? We are just now saying nothing as to the question whether the drop in wages is wise or fair, but are commenting solely on the declared reason for it. If the reason given, instead of being what it is, were that the slack season is now coming, and that the supply of men will be in excess of the demand for their services, we should recognise the operation of the economic law which we have named, whether we approved of the reduction or not. But if the price of wheat had kept up, wages would have kept up too, whilst the relative proportion of the supply of labour to the demand for it would have been the same as it is now that wages have been reduced. Here, then, is an instance of a reduction of wages taking place in entire independence of the law of supply and demand. The law exists of course, but in this case it is overridden. If it be desirable to make this fact any plainer than it is, it is only necessary to compare this autumn with last. Last autumn farmers in a certain district were paying 14s. a week to day-labourers; this autumn they are paying 13s. Now, the supply of labour is certainly not more abundant this year than it was last year, whilst the work to be done is about the same. Either, then, these farmers were last year paying more than they would have paid if they had acted strictly in accordance with the law of supply and demand, or this year they are paying less. On either alternative the law is equally overridden. Can it be expected that the labourers should contentedly leave such an arbitrary power of raising or lowering wages in the hands of their employers?

The truth is that the mass of the farm-labourers are in the position of needy sellers, and needy sellers can never obtain the full advantage of any market. If unionism could raise them above this neediness, it would undoubtedly give them an advantage which they now lack. A successful union would so raise them, and the only question that they have to consider is whether or not they are able to sustain a successful union. That they have failed to do this in a recent trial of strength must be admitted; but the lesson really

taught is not distrust of unionism, but distrust of their strength to make unionism effectual. This lesson the comparison of present wages with the wages of last autumn illuminates. Last autumn the union was in its full tide of prosperity, and the advance in wages paid in the early part of a most unsuccessful agricultural year was maintained through the slack season. This autumn the union is in a disorganised condition, and after a prosperous agricultural year wages are lowered. The inference that may be drawn is obvious, though it is impossible to assert with certainty that it is correct. The difference in the price of bread comes in as a disturbing feature in the comparison. Employers will dare, and workmen will endure, when a greater or less amount of discomfort is at issue, what they would not dare nor the other endure if the means of a bare subsistence were at stake. If wheat had been selling at some sixteen or eighteen shillings a quarter less last autumn, the farmers might possibly have attempted to lower the wages of their men, but we question whether they would have done so with the prestige of the union at its height. At any rate, the most determined opponents of unionism may well doubt whether the farmers are wise to provoke such a question by reducing wages, already, in the opinion of most impartial observers too low.

Are the actual tillers of the soil alone to be unblest by an abundant harvest? All other classes, by getting their bread cheaper, will have a broader margin outside the cost of bare subsistence than they had last year. We shall soon hear of an increased demand for meat, an increased marriage rate, and, let us hope, increased deposits in savings-banks. Is the man who sowed, and hoed, and gathered in the fruits of the land to be left out of the general prosperity? It seems so; for his wages have been pared down about in proportion to their bread-purchasing power, and for him no exceptional margin of receipts over necessary expenditure will be available.

We have no intention of entering into a discussion of the question of what has been termed an "equitable rate of wages." Whether or not it is a moral duty on the part of employers to pay more for a given quantity of work than the lowest sum for which they can yet get that work done, it is certain that employers, as a whole, will not pay that extra amount, nor are we sure that it would, in the long run, be for the benefit of any class that they should do so. The logical supporters of union amongst workmen are desirous of withdrawing entirely the arbitrary power which some employers possess of fixing the rate of wages; and, although a combination of workmen in discussing terms with capitalists may add strength to their claims by demonstrating the justice of the same, their success will depend not upon the plea of justice, but upon their power to enforce it. It may be objected that this is not a pleasing view of the relations of capitalists and workmen. That is true; but the fault lies in those relations, and not in the correct statement of them. Nothing better can be forthcoming until a direct community of interest is established between the two classes. Either co-operation or trade-unionism is indispensable to the effective protection of the wage-receiving class.

It is pleaded by the farmers that they have the losses of three bad years to make up for out of the profits of this, and, further, that owing to the present low price of wheat—their only good crop—this year will not be a very profitable one after all. To admit this is not to admit that the labourers should submit to a reduction of wages if they have power to resist it. They, too, have only too many past years of deficiency to make up for. But we make no appeal to the generosity of the farmers. We do appeal, however, to their common sense when we ask them to desist hereafter from the assertion that their labourers have no need to combine. If they are not utterly blind to all that they do not wish to see, it must be obvious even to them that men who have no power to resist what Professor Fawcett terms "subsistence wages" must be in a position of humiliating dependence. Independently of the promotion of migration and emigration, the surest method of raising wages, union would give them strength and courage which in their divided condition they do not possess. The defeat which the existing unions have recently suffered was the result of faults and mistakes entirely separable from legitimate and yet effective unionism. We trust that these will be avoided in the future; and that in spite of the discouragement which they have received, the labourers will not cease their efforts to raise themselves from a position which cannot be considered to be satisfactory as long as it involves submission to the degradation of being literally kept by their employers on "subsistence wages."

THE CHURCH CONGRESS.

At the opening of the present meeting of the Church Congress at Brighton yesterday, sermons were preached by the Bishops of Ely and Salisbury, and an opening address was delivered by the Bishop of Chichester in the Pavilion, where there was an overflowing attendance. He said that if the congress was to be true to its principles it must be by the selection of subjects and of readers and speakers to secure an impartial representation of the various schools of religious thought in the Church. He utterly repudiated and denied the faintly muttered charges of partiality. As to form and guide the public mind was the aim and duty of such a meeting, so some new subjects had been introduced, notably the Old Catholic movement, which he trusted would show that England thoroughly sympathises in the struggles of enlightened Romanists to throw off the yoke of bondage which their fathers found intolerable, and which was now ten times heavier. No less did they sympathise with the Churches of the East in their struggles for independence against the Roman Pontiff. The mission discussions touched the great problem—how the Church of England might reach all classes. The education of woman was of untold importance. Among the old subjects were diocesan synods, Church finance, the offertory, parochial choirs, and scepticism—critical, scientific, and popular. Church congresses had been a great success, and he believed would be permanent. The Church of England was on its trial. That fact should quicken the sense alike of their corporate and individual responsibility. He trusted the congress would be preserved from explosions of partisanship. Like a pilot balloon it explored the "set" of public opinion for the guidance of higher powers, and without coming to a vote, showed its sympathy with the reader or speaker by its applause. If the congress could only cherish a spirit of mutual respect and forbearance it would not meet in vain.

In the subsequent addresses and discussions much attention was given to the Old Catholic movement, which was characterised as another Reformation, which might yet reunite the Church of Christendom. Differences of opinion prevailed as to the perfect soundness of the conclusions arrived at by the Conference of Old Catholics at Bonn.

BAPTIST UNION OF GREAT BRITAIN.

The autumnal session of the Baptist Union was opened on Monday at Newcastle-on-Tyne, when there was a large gathering of ministers from all parts of the country. After a special service in Berwick-street Chapel, the Rev. Arthur Mursell, of London, preached a sermon from the second verse of the 19th Psalm, "Even from everlasting to everlasting Thou art God." There was a crowded congregation. The preacher said that religion and true science were essentially one in aim and spirit, but it was equally true that through faults and mistakes in their votaries, they found themselves upon the battle-ground eyeing each other with jealous looks askance, instead of going side by side like two sisters rising wistfully towards heaven, and drawing a common love-light from the fountain of truth. The manifesto which had lately come from the chair of the learned society recently convened in Belfast did not in its tone tend in any great degree to allay this mistake, or to invite the approach of a union which must take place ere those who claimed to be true seekers should make their studies and their laboratories resound with the assured and glad Eureka and true finder who at length had clutched the pearl. No olive-branch, as far as they could see, had waved from that proud chair, but rather the vulgar cartel of defiance against the faith which they held. Science must advance. If the Bible came in its way so much the worse for the Bible. Such was the tone in which this discourse had been conceived. A good deal of guess work and conjecture was ordained and claimed as new truth, and all who had faith were bidden to be quiet until these new conjectures were verified or perhaps withdrawn to make way for some other theory. It was contrary to the whole genius of Christianity to suggest restrictions to the researches of man, or to put any superstitious or arbitrary check on the independence of the human mind; so that when she was warned off the precincts of science she was simply warned from a territory where she was not said improperly to trespass. Every stipulation which she made was founded in a deeper philosophy than the schools had ever yet set forth. It was not the hysteria of emotion, but the fiat of strong common sense which learning could not stultify, and which insisted that there must be faith before ever they could reason together for a starting-point. Before man could teach he must himself be taught, and before he could be taught he must have a living teacher. They had not to give a law on which to speculate, but to go to the God in whom they trusted.

Yesterday a missionary conference was held in Bewick-street Chapel, which was crowded. Amongst those present were the Revs. Dr. Underhill, Dr. Greene, J. I. Brown, C. Bailhache, J. Bigwood, D. Jones, and C. Kirtland. The Rev. Dr. Green, of Rawdon College, having read a part of Ephesians vi. and offered prayer, the chairman (Mr. Jonathan Angus, J.P., of Newcastle), gave a very hearty welcome to visitors, and congratulated them on the number present, hoping the same blessing which had already

been so much felt under the recent spiritual revivals in the North, might rest upon their proceedings. Two very able and interesting papers followed, the first by the Rev. Dr. Wenger, of Calcutta, on "Bible Translation." The second paper was read by the Rev. J. Trafford, M.A., of Serampore, upon the subject of "Education as applied to the mission field." It contained a graphic account of the work in India, and dealt with some of the objections urged against it. The Rev. Charles Williams, of Accrington; Silas Meade, LL.B., of Australia; A. Pilley, of Cardiff; W. Sampson, of Folkestone; Captain Milbourne, of Fairford; J. Lewitt, of Scarborough; Dr. Underhill, of London; and Mr. J. C. Parry, of London, took part in the conference which followed the reading of the papers, and it was ultimately resolved:—"That this conference cordially welcomes to this country their beloved and honoured brethren, thanks them for the able papers read, and pledges itself to use its best endeavours to deepen the interest of the churches in and to increase their support of the work of the Baptist foreign missions."

In the evening a public missionary meeting, very largely attended, was held in Rye Hill Chapel, when Mr. G. T. Kemp, of Rochdale, presided; and the Revs. E. G. Gange, of Bristol; L. O. Skrefsrud, of Sonthalistan; and J. Sale, of Barisal, delivered addresses. The proceedings were of a most enthusiastic character, and resolutions to renewed efforts were passed.

In addition to the meetings and services already referred to, there will be special mid-day services in the Elswick Engine Works.

FOREIGN MISCELLANY.

A Madrid telegram states positively that ex-Marshal Bazaine will take up his residence there for the winter. His wife has already arrived.

It is stated that Prince Bismarck has improved so rapidly in health at Varzin that it is now hoped he will be present at the opening of the Reichstag next month.

Prince Hohenlohe has been elected to the German Parliament in Forchheim, Bavaria, by a very large majority over the Ultramontane candidate, a priest named Krapp.

Nurret Paasha, the Governor of Angora, has addressed an official report to the Government, estimating that 24,500 persons are absolutely destitute in that province, and will have to be fed during the winter months.

According to the Vienna Press a note has been sent by the Danish Government to the Prussian Government respecting the expulsion of Danes from North Schleswig, and has arrived at Berlin.

The Emperor of Austria has created a number of life peers. Among them are the Chevalier von Schmidt, Baron Sina, and Count Widmann Sedlitzky, who are styled in the telegram prominent representatives of the industrial classes.

The exploring expedition under the direction of Mr. Forrest has reached the South from Western Australia, after a six months' journey of six hundred miles through a desert country. Water was scarce.

Garibaldi has issued a manifesto to the Italian electors, in which he urges them in the coming elections to hasten to the polls, not to re-elect the retiring deputies, but to vote for all those persons now in prison for political offences.

A painful impression is said to have been produced in Vienna by the publication of an address to the clergy by the archbishop of that city, in which he charges the Prussian Government with attempting to extirpate Christianity, and compares it with the Paris Commune.

In spite of the law for the suppression of the religious orders in Italy, the Italian bishops have, says the *Gazzetta di Milano*, approved the rules of no fewer than thirty-four religious communities which have been established during the present year.

M. THIERS has been received at Turin by the King of Italy. He afterwards paid a visit to the mayor, and went to see the chief monuments of the city, accompanied by Court functionaries. He has given a reception to a body of French residents, and in reply to their address, delivered a speech, in which he said it was necessary that a Republic should be established in France, as the restoration of monarchy was impossible.

DON CARLOS.—Rumours prevail at Santander that Don Carlos has been seriously wounded in the stomach by a ball. It is stated that the wound was received during a mutiny in the Carlist camp at Durango.

THE BEECHER SCANDAL.—A telegram from New York says that Mr. Beecher has indicted Messrs. Tilton and Moulton for libel. On Friday evening Mr. Beecher conducted the Plymouth Church prayer-meeting, and was enthusiastically greeted.

CENTRAL ASIA.—Disturbances have broken out in Central Asia. Some of the Khokan tribes have been plundering a tribe under Russian protection, and the Jekke Turcomans are quarrelling among themselves. The Russians have demanded redress in the first-mentioned matter, and the second is believed to be favourable to an extension of their political influence.

THE RHEINISH WINE HARVEST.—A *Times* telegram from Berlin says that, according to authentic

intelligence, on the Rhine and in other parts of Germany this year's vintage promises, both in quantity and quality, to equal the famous 1811. The wine casks in the Rhenish cellars being altogether insufficient for such a harvest, fresh casks are manufactured and bought up everywhere with the utmost despatch.

MARRIAGE OF BARNUM.—The *New York Herald* of the 17th contains a brief description of the marriage of Barnum, the great showman, to Nancy, daughter of Mr. John Fish, Southport, described as a retired Lancashire manufacturer. There was no ostentation, and few persons were present, Barnum, who had been a widower for twelve months, is sixty-four, but he wears well.

THE CZAR AND DON CARLOS.—With regard to the Russian pension to Don Carlos, it is stated that the Emperor Nicholas gave a pension out of his privy purse to the Pretender's uncle and father, and that this grant, which has no official character, was continued by the present Emperor. The payment to Don Carlos was stopped, however, as soon as his brother took the field in support of his claim to the Spanish throne.

INSURRECTION IN BUENOS AYRES.—A direct telegram from Pernambuco says that the news of the insurrection in Buenos Ayres is confirmed. The fleet supports General Mitre, who is at the head of the revolution, and the insurgents have assembled at Chivilcoy and San Martin. The National Guard has been mobilised, the Chamber is sitting permanently, the newspapers are suspended, and a state of siege has been proclaimed in the provinces of Buenos Ayres, Santa Fé, Entre Rios, Recife, and Corrientes.

THE SULTAN AND HIS HEIR.—A reconciliation has been arranged between the Sultan of Turkey and his nephew, Prince Murad Effendi, the legal heir to the throne, whom the Sultan thought of setting aside in favour of his own eldest son, Prince Jussuf Izzedin. The Sultan recognises Prince Murad's legal rights, and he, on his part, consents to the position of Prince Jussuf as commander-in-chief of the army. It is stated by a Vienna paper that the Sultan is ill and requires complete rest.

THE DANISH PARLIAMENT.—In opening the Danish Parliament at Copenhagen on Monday, the King of Denmark delivered a speech from the throne, in which he stated that his relations with foreign powers were friendly, and referred to the North Schleswig question, remarking that the political situation would not allow of a settlement, but that the Government hoped that a satisfactory solution would be arrived at.

ARREST OF COUNT ARNIM.—Count Arnim, formerly German Ambassador to Paris, was arrested at his residence, near Stettin, on Sunday morning, after his house had been searched by the police, but without result. The cause of this step is stated to be that the count has retained in his possession certain documents, which he considers private, but which the German Foreign Office regards as official. After his arrest he was removed to Berlin, and confined in the State prison there under close surveillance.

THE OVERFLOW OF THE NILE.—A telegram from Alexandria mentions that an inundation of the Nile is feared, owing to the embankment on the Zagazig having given way. According to another account, a larger accumulation of water than usual has this year been purposely made, in order to secure a more perfect overflow over the cotton-fields, and although the accumulation has tried the strength of the dams severely, and produced some alarm in Alexandria in consequence, the beneficial effect on the cotton crops will probably be what was anticipated.

THE FRENCH AND ENGLISH MINISTERS AT MADRID.—On Saturday Marshal Serrano officially received Mr. Layard and the Comte de Chaudordy, the representatives of Great Britain and France. The former said the British Government had recognised the Spanish Government from a desire to show the sympathy felt by the Queen and people for Spain, and their confidence in the power of its rulers to triumph over the present crisis. The French Ambassador in his speech referred to the desire of his Government to maintain good relations with that of Spain, and to see the temporary difficulties disappear by which those relations might be disturbed. Marshal Serrano, in his reply, expressed himself in the same sense.

A PRINCE AT SCHOOL.—Prince Frederick William, eldest son of the Crown Prince, has been placed, as is already known, in the second class of a gymnasium at Cassel. The Crown Prince and Princess went themselves to announce the entrance of their son to the teacher of his class, Dr. Hausner. This was done in the most simple and easy manner possible, no ceremony being observed, at the request of the prince's parents, who likewise desire to have him addressed with "You," as the other boys, the title "Highness" being dropped, of course. The Crown Prince exhorted his son to do all in his power to give satisfaction to his teachers and acquire all the knowledge he could.—*Deutsche Nachrichten*.

FRANCE.

The results known up to the present of 1,000 elections to the councils-general show that about 370 Republicans and 560 of the various fractions of the Conservative party have been returned. In several cases a second ballot will be necessary.

Three Republicans have been returned for the three vacant seats at Lille. Dr. Testelin, a deputy and councillor, and M. Pierre Legrand, formerly prefect of the Nord, replacing General Faidherbe, resigned, have been elected without opposition. M. Bernard, an ex-councillor, a wealthy and influential manufacturer, supported by the clergy, the Legitimists, and the anti-Republicans of all shades, has been beaten by M. Soins, a decided Republican, after an exciting contest.

M. Maurice Richard, formerly Minister of State under the Empire, has addressed a letter to the electors of the Seine-et-Oise, advising them to vote against the Imperialist candidate, and expressing the opinion that Prince Napoleon ought to have been regarded as the director of the policy of the Bonapartists. M. Senard is the Republican candidate.

In spite of the precaution of the authorities the peace of Corsica was disturbed on Saturday and Sunday by faction fights between the partisans of the rival Bonapartes. The *Pays* attacks M. Richard, saying that he has fallen to the rank of a satellite of the renegade prince and is an aide-de-camp of the Republican Senard. It accuses the Jeromists of wanting to bring up the Prince Imperial as an atheist and freethinker, and to transform the Empire into a Republic with the ulterior design of getting Prince Napoleon elected President. Prince Napoleon meets the letter of the Prince Imperial to M. Pietri with two epistles of the late Emperor, asking him (Prince Napoleon), for the sake of the family, to start in several departments as a candidate for the Councils-General and the Assembly, and expressing thorough confidence in him.

M. Thiers continues to be violently attacked for his recent speech. All parties, except Republicans, unite in assailing him. Several of the Paris papers express the opinion that he ought to be prosecuted for attacking Marshal MacMahon's Government.

The *National* credits the report that Marshal MacMahon wishes to enter into relations with the Left Centre, on the basis of an impersonal Septennate with Republican institutions, every other combination having proved impossible. Were a majority to favour such an expedient, there would be no inconsistency in the marshal adopting it, as during his recent tours he repeatedly declared himself the servant of the Assembly.

The elections in the departments of the Drôme, Oise, and Nord will be fixed for the 8th of November. A petition has been signed by the merchants of Paris praying the National Assembly not to meet before the 15th of January, 1875, in order to avoid exercising an unfavourable political influence on the trade of the country at the close of the year.

MILTON'S COMMONPLACE BOOK.—Mr. Alfred J. Horwood writes to the *Times*:—"Sir Frederick Graham, of Netherby, whose manuscripts are now in course of examination for the Historical Manuscripts Commission, has very kindly permitted me to make public, through the medium of the *Times*, the discovery among his papers of a relic of Milton. Turning over for the second time the leaves of a quarto volume, containing entries by several hands of extracts from Latin, French, and Italian writers, I found a short letter (not dated) to John Milton by Henry Lawes, saying that he sent therewith a letter from the Lord Warden of the Cinque Ports, which would justify his (Milton) going out of the King's dominions. This Henry Lawes was doubtless the musician to whom Milton addressed a sonnet. The natural presumption that a volume in which was found a letter of the same period belonging to the person addressed by the letter caused a careful examination of the volume, ending in the conclusion that it is the (or a) Common-place Book of John Milton. The volume is divided into three parts, headed respectively, 'Index Ethicus,' 'Index Economicus,' and 'Index Politicus.' Milton's handwriting is on sixty-three of its pages; sometimes a few lines; sometimes parts of a page; sometimes a whole page. The table at the end contains between sixty and seventy heads by Milton's hand. The extracts under the headings of 'Matrimonium,' 'Divortium,' and 'Rex' are many. Some of the extracts in the volume are written by other hands, possibly by amanuenses employed by Milton after he became blind. One entry was certainly made after his death. A more detailed account of the volume must be reserved for the report of Her Majesty's Commissioners, when will also be noticed a short scholastic exercise by Milton, in Latin prose, on the benefits of early rising, and some Latin verses by him on the same subject."

RICHARDS AND CO. (LIMITED).—A prospectus has been issued of a new company under the above name, with a capital of 150,000*l.*, in 15,000 shares of 10*l.* each, of which 10,000 shares are now offered for subscription. The company is formed for the purpose of acquiring and working the coal business carried on, and a colliery worked, for some years past by Messrs. Richards, Power, and Co., at Swansea, Liverpool, Cardiff, and London. With the colliery there is a direct railway communication, and the output of coal is said to be large. In the prospectus, which appears elsewhere, we are informed that the vendors are to receive in cash only 30,000*l.* of the purchase-money (80,000*l.*) and that they guarantee a minimum dividend of 10 per cent. per annum for the first five years. The list of applications for shares will close on Wednesday next, the 14th inst.

Literature.

ISLAM AND CHRISTIANITY.*

What ought we to think of Mohammedanism? Once its founder was "the false prophet," doomed to be cast with his companion the beast into the lake of fire. But in modern days Mohammed has met with milder judgment. He is regarded as enthusiast rather than impostor: his religion is commended as a great advance upon the grovelling idolatry it superseded. In his work on the Eastern Churches, if memory does not deceive us, Dean Stanley's liberality was broad enough to include the doctrine of Islam as a quasi-Christian sect. The brilliant genius of the lamented Emmanuel Deutsch fascinated us into a temporary admiration of the person and career of the Arabian hero-prophet. Latest of all, Professor Max Müller, by linking together in one discourse the three great missionary religions of the world, conjures up the image of three friendly rivals, like the three graces, each emulous in her own way and sphere to do her utmost for the elevation of humanity to a higher level.

Which is right? the stern denunciation of our forefathers, or the amiable leniency of our contemporaries? Before making our choice between these two alternatives, may it not be well to consider the possibility of a third opinion, a combination of the former two, in which each shall modify the other. Islam did convert the wild warriors of the desert from a low form of polytheism, not free from traces of primitive fetishism, to a firm faith in one living God, Creator and Sovereign of Heaven and Earth, of spirits and men. It did borrow largely from Judaism and Christianity, and teach an ethical system in many respects excellent. The Christianity of the East, which it rejected and almost extinguished, was corrupt, effete, and ready to perish. It inspired a wonderful enthusiasm, uniting the scattered tribes of Arabia into a nation, welding for a time regions of Asia, Europe, and Africa, wide as those which submitted to the sway of the Cæsars, into one great empire. We have testimony that even now in Africa it elevates the negro to a higher intellectual and moral state than his heathen neighbours: and in India it bursts the bonds of caste and raises the pariah to the consciousness of equal manhood with the Brahmin. All this we recognise gladly, and on its account award to Islam a high rank among the religions of the earth. But, after fairly and candidly enumerating all that can be said in its favour, is there not a serious drawback in the fact that Islam breaks the continuity of progress in the religious development of our race? A good stride in advance from the polytheism of the Koreishites, it is an immeasurable downfall from the religion of Jesus Christ. Granted that the Christianity which Mohammed knew was a corrupted form of the religion of the New Testament, and that he, from temperament and circumstances, felt no impulse to inquire after the pure source of that which flowed by him in a polluted stream, nevertheless we must judge the religion he established upon its own internal character. Its retrogression towards the formalism of the Old Testament in the recognition of sacred places, sacred seasons, and external ceremonies, its fatalism, its lack of tenderness and spirituality, mark it out as a serious deterioration from the standard of primitive Christianity. Then apart from the apparently too well supported charges of treachery, cruelty, and lust, brought against Mohammed's later years, there is the undeniable fact of the military character he gave to Islam. That same doctrine which, propagated by the patient and courageous preacher for eleven years amid obloquy, ridicule, persecution, and danger to his life, seems to proceed from the impulse of a divine inspiration, presents altogether another aspect when the fiery Arab chieftain forces it upon his conquered foes under the alternative of instant death. Splendid were the successes of the Moslem arms and mighty the Empire of the Crescent, stretching from the Himalayas to the Pyrenees; but we cannot but think that this element of Islam is fatal to any claim that its founder should be considered in the highest sense a genuine prophet. It is one thing to believe in Moses fifteen hundred years before Christ, leading Israel's hosts against Sihon, King of the Amorites and Og, the King of Bashan. It is another to believe in Mohammed five hundred years after Christ, spreading his creed by fire and sword through the world. The later phenomenon is an anachronism, a failure from the

true progress of history. It may be that Islam has yet one more great battle to fight, and then perhaps we shall see in its case a fulfilment of the saying. "They that take the sword shall perish by the sword."

As an antidote to the too favourable views of Islam which have been current recently, we recommend the study of Dr. Arnold's conscientious and painstaking work upon Islam and its relation to Christianity. The zealous secretary of the Moslem Mission professedly writes in a polemical spirit, and as his work is the outcome of an orthodox mind, far removed from Broad-Church tendencies, the reader will not expect to find any excessive leniency shown to the attacked religion. Nevertheless Dr. Arnold is puzzled to account for the zeal and self-sacrifice of the first years of Mohammed's mission. His candour compels him to acknowledge, "We cannot possibly side with those who consider Mohammed to have been a thoroughly self-conscious impostor at the commencement of his career." He admits that "sparks of real devotion appear here and there in his life," and that he "accomplished a moral and religious revolution" in Asia and Africa. To account for his pretension to supernatural revelations, in consistency with the sincerity of his entire preaching, Dr. Arnold has recourse to a strange hypothesis. He supposes that Mohammed may really have had visions in the cave, that he saw the angel Gabriel who professed to deliver divine communications to him; but that the angel whom he saw in the guise of Gabriel was in reality Satan transformed into an angel of light! According to this view, Mohammed was the unfortunate victim of Satanic delusion, and he preached monotheism and morality at the instigation of the Evil One, while he himself believed, and could not but believe, that he was commissioned as a true prophet of God. This theory seems to us simply monstrous. We can understand that murder and licentiousness should be attributed to the powers of darkness, but we cannot conceive that visions of divine glory vouchsafed to one living a life of purity and self-denial could come from an evil source. Those visions were, it may be asserted, not supernatural at all, but simply the glowing reflection of his own enthusiastic imagination, operating in a brain somewhat affected by disease. But if they were supernatural, Dr. Arnold is thrown into a difficulty from which his explanation is an escape worse than the original dilemma. Despite this blemish, as it seems to us, we can honestly commend the Doctor's book to those who wish to study Islam on both sides, hearing what is alleged against it as well as in its favour. There is some curious and much valuable information here. The Koran is keenly criticised; the sects of Mohammedanism are described; its progress and present state come under consideration. What has been on the whole the influence of Islam on the human race requires, we think, a more impartial mind than Dr. Arnold's to estimate. But he presents us with one view of the matter very forcibly, when he says:—

"The depopulation and devastation of the country has followed Islam everywhere! The neighbourhood of Aleppo, as late as the beginning of the eighteenth century, could number 800 villages, but towards the end of it only twelve remained! Of the 1,600 villages in the district of Mardin, in Mesopotamia, now scarcely 500 are in existence. Before the conquest by the Moslem armies, Cyprus had 1,400 towns and villages, but in 1670 it could boast of only 700. No better was the fate of the island of Candia. Few only of the towns and cities which were populous and flourishing at the time of the Kaliphate are now existing; and it is well known how Egypt has suffered since its first conquest by the Saracens."

"Persia is covered with ruins; Shiraz and Ispahan present a mere skeleton of their former grandeur and magnificence; and the once beautiful and fruitful province of Khorassan is reduced to utter poverty. North Africa, which even in the days of the Vandals gloried in more than 400 Episcopal sees, is reduced to misery and decay. Lastly, the Turkish Empire is brought to the very verge of political insolvency; its subjects are reduced to the most despicable condition, and its provinces, some of the finest in the world, are depopulated and left uncultivated."

This is a heavy charge against Islam, and one which it will find it hard to rebut.

Dr. Arnold's concluding chapter is devoted to pleading the cause of missions to the Moslem, a duty which has been almost ignored by the Christian Church. His remarks upon the methods of missionary effort are worthy of serious attention. Space forbids the discussion here, but we advise all true friends of missions to hear what the Doctor has to say. We conclude our commendation of this valuable work in Dr. Arnold's own words:—"The deeper our acquaintance with Islam, the more tenderly will our sympathies be drawn out towards the 200 millions of Mohammedans, every one of them with a kindred human soul, many of them our fellow-subjects, forgetful of the 'much evil' which, like Saul of Tarsus, they have committed for more than twelve centuries against our brethren. We know in

"what we can do them good, and he that knoweth how to do good and doeth it not, to him it is sin."

THE MAGAZINES FOR OCTOBER.

There are two or three articles which we should like to select for special notice in *Fraser's Magazine*, and first the article, by Mr. Turner on Dr. Priestley, who is the subject of another article in *Macmillan* from the pen of Professor Huxley. But Mr. Turner takes a wider range than the professor, dealing with Priestley's political and ecclesiastical relationships as well as with the scientific. What resurrections time brings round! Bedford does honour to Bunyan; Birmingham to Priestley! The one was imprisoned in the town in which he ministered, and the other was cast out. Yet now the descendants of those that stoned the prophets unite to do those prophets the highest honour. Mr. Turner's is an able and very interesting paper, and takes note of Priestley's anti-State-Churchism amongst other matters. His criticism of Priestley's character is good, and especially good in taking note of the philosopher's self-complacency. But he is wrong in saying that "not one of his hundred works is now sought for outside of his own denomination." We have several of them on our shelves, and we do not belong to his denomination. Next to this article we should like to select that on the Empress Eugénie sketched by Napoleon III. Perhaps the happiest bit here is a quotation from Washington Irving in which the writer refers to Napoleon having been his guest in America, and to his having had the Empress, when a child, on his knee at Granada. Next Mr. Kerr vindicates the Euphrates route to India, and M. Barrère the fame of Louis Blanc from the charge of initiating the national workshops of 1848. Mr. Francis Newman adds another warning respecting our Government of India, advocating more local self-government. There is a tender sketch, "Laurence Sterne's Child," by Mr. Fitzgerald, and an old schoolgirl vindicates convent schools. The "Chinese Love Story" is a resurrection and will be read with curious interest. Mr. Escott is clever in his sketch of the personnel of the present House of Commons, but we do not agree with him in his estimate of the relative effects of Mr. Gladstone's and Mr. Bright's oratory. The article on Church Reform is suggestive. It avoids the disestablishment question, but earnestly advocates a thorough reformation—"wide and sweeping changes," and maintains the necessity of anti-sacerdotalism. But who can believe in such changes at present? And it seems to us that this writer, like all others, writes in a tone of half despair.

Of the tales in the *Cornhill* we can say that both show decisive movement—a remark we are glad to be able at last to make, concerning "Far from the Madding Crowd." The writer of "Women and Charitable Work" deprecates, but in a somewhat too wholesale fashion, the present mode of ministering to the poor. The criticism is too much destructive and too little constructive. "Keeping Faith" is a tender and good tale, but the article of the month is the one on "The Sun a Bubble," in which the theory recently broached by Professor Young, of the United States, is placed before the reader. The writer, who is perhaps the most eminent of our astronomers, describes the theory not only with candour but with favour. It is certainly a new and extraordinary one, and appears to have more facts to sanction it than any other theory. The following account is given of the facts which led to its origin:—

"But the most striking evidence of the energy of the sun's eruptive forces was obtained by the astronomer to whom the bubble theory of the sun is due—Professor Young, of Dartmouth College, Hanover, U.S. He was observing the edge of the sun in October, 1871, having his telescope (armed with a powerful spectroscopic) directed upon a long low-lying band of solar clouds. We say low-lying, but in point of fact the upper side of the cloud-layer was fully fifty thousand miles above the sun's surface, the lower side being not less than twenty thousand miles above that surface. The cloud-layer was about 400,000 miles in length. Professor Young was called away from his telescopic work for half-an-hour at a somewhat interesting epoch, for he had noticed that a bright rounded cloud was rapidly forming beneath the larger and quieter cloud-layer. In less than half-an-hour he returned, however; and then, to his amazement, he found that the great cloud had been literally scattered into fragments by an explosion from beneath. The small rounded cloud had changed in shape, as if the explosion had taken place through it, and all that remained of the large cloud was a stream of ascending fragments, averaging about three thousand miles in length and about three hundred in breadth. Professor Young watched the ascent of these fragments (each of which, be it noted, had a surface largely exceeding that of the British Isles), and he found that before vanishing (as by cooling) they reached a height of about 210,000 miles. Moreover, he timed their ascent, and from his time-measurements the present writer was able to demonstrate the surprising fact that the outrushing matter by which the great cloud had been rent to

* *Islam: Its History, Character, and Relation to Christianity.* By JOHN MUEHLKEISEN ARNOLD, D.D. Third Edition. (Longmans.)

shreds, must have crossed the sun's surface at a rate of at least five hundred miles per second."

Professor Young himself says:—

"The eruptions which are all the time occurring on the sun's surface," says Professor Young, "almost compel the supposition that there is a crust of some kind which restrains the imprisoned gases and through which they force their way with great violence. This crust may consist of a more or less continuous sheet of rain, not of water, of course, but of materials whose vapours are shown by means of the spectroscopes to exist in the solar atmosphere, and whose condensation and combinations are supposed to furnish the solar heat. The continuous outflow of the solar heat is equivalent to the supply that would be developed by the condensation from steam to water of a layer about five feet thick over the whole surface of the sun per minute. As this tremendous rain descends, the velocity of the falling drops would be retarded by the resistance of the denser gases underneath, the drops would coalesce until continuous sheets would be formed, and the sheets would unite and form a sort of bottomless ocean resting upon the compressed vapours beneath, and pierced by innumerable ascending jets and bubbles. It would have nearly a constant depth in thickness, because it would re-evaporate at the bottom nearly as fast as it would grow by the ascending rains above, though probably the thickness of this sheet would continually increase at same slow rate, and its whole diameter diminish. In other words, the sun, according to this view, is a gigantic bubble whose walls are gradually thickening and its diameter diminishing at a rate determined by its loss of heat. It differs, however, from ordinary bubbles in the fact that its skin is constantly penetrated by blasts and jets from within."

It need not be stated that this is entirely contrary to old theories, but it simply adds to our wonderment at the various constituents of the universe. The article is likely, we should say, to create as great a stir in the astronomical world as Mr. Darwin's theories have created amongst another class of "scientists."

In *Macmillan*, we find first Professor Huxley's paper on Priestley, to which we have already referred. Here, the man of science is vindicated, and his claims as a discoverer substantiated. "Castle Daly" has a very long instalment and a very good one. Three other articles have special interest. We find the best review we have ever read of Mr. Swinburne's "Bothwell," in which high praise is given to the poet's "strength and sweep of imagination," his "historic conscientiousness," and his profound artistic sincerity. Lady Duff Gordon's daughter, Mrs. Ross, gives us a charming memoir of her mother, which every one will read, and Mr. Bret Harte, one of his signally original tales, "The Fool of Five Forks," in which humour and pathos are so strikingly combined. In the second article on "Prussia and the Vatican," we have marked for quotation the following incisive delineation of the respective positions of the two parties:—

"The ecclesiastical policy of Prussia, or, to speak more correctly, of the House of Hohenzollern, is marked by three well-defined characteristics:—1. Toleration in matters of faith. 2. Intolerance of any encroachment by the Church on the domain of the State. 3. A high-handed assertion of the right of the latter to determine for itself, and without asking anybody's leave, what matters belong to the civil, and what to the spiritual power. In other words:—1. Respect for the *Jura Interni* of the Churches established within the realm. 2. Supremacy of the State over the *Jura Extrema*. 3. The right of the State to determine the line of demarcation between the two."

"Vaticanism, on the other hand, claims for the Roman See, and for its occupant of the time being, supreme authority over the entire Christian community throughout the world: authority immediate as regards matters spiritual; immediate as regards matters secular. *Dominus Petrus non solum universam ecclesiam, sed etiam seculum reliquit gubernandum*. The Pope is the Vicar of Christ; the temporal sovereign is the Vicar of the Pope. To the Roman See has been committed the power of the two swords, the spiritual and the temporal, the first to be wielded by himself, the latter at his bidding by the temporal prince. The Pope is the sun which rules the day, the temporal prince is the moon that rules over the darkness of the night; and as the moon derives its light by the sun, so the temporal prince derives his authority from the Pope. This is the mediæval conception of the Papal authority as it was understood and described by Innocent III., and thundered forth with all the pomp and circumstance of an utterance *ex cathedra* by Boniface VIII., in the Bull *Unam Sanctam*. At all periods of its existence, this doctrine met with the utmost opposition, not only from kings and emperors, but from the most learned and the most orthodox of Catholic theologians. It was reserved to our own day to see it raised by the Vatican Council to the rank of a dogma binding upon the individual conscience."

Mr. Wilkie Collins concludes the "Frozen Deep" in *Temple Bar*, in his customary dramatic style. The two articles which have most interested us in addition to this, are one on the once celebrated and soon discarded actor who lately died, "Master Betty"—a strange tale of youthful genius and early decline—and "Southey in his Study." The latter is eminently good—a thoroughly well-written literary criticism, in which Southey's fatal defect is touched as though with Ithuriel's spear. This was want of personal interest. Hence the coldness of his poetry, of his history, and that lack of appreciation which comes to all who have power without sympathy. For "Patricia Kemball" a situation is

developed which is to be found in real life, but which should be punished. Is it right, from a romantic sense of honour, to sacrifice one's own reputation to keep a promise to a scoundrel? The answer is to be found in Dymond, in Paley, and in Whewell, but Patricia was clearly ignorant of these writers.

In the *Gentleman's Magazine* the development of the plot of "Olympia" is novel, but slightly too eccentric. And will Mr. Buchanan ever write again on the "Fleshly School" after sinning a second time, as he does this month, in "The God-like Love"? Nothing more "fleshly" was ever written than the stanzas on Danaë. We are glad to see in the article on "Liverpool"—another of the articles on "Great Towns and their Public Influence"—an appreciative word relating to the Financial Reform Association, but we decline to accept the writer's opinion as to the political influence of Liverpool on Lancashire. It has none. In the editor's "Table Talk" of this month we meet with an acute remark upon Mr. Tennyson's habit of retouching his poems, which is worth quoting—

"Returning to Tennyson's habit of touching and retouching his finished work, to which I devoted a few minutes' gossip last month, I note that the 'Morte d'Arthur' has undergone many changes since its first appearance. There are few among the poet's readers probably who do not regret the substitution of one quite commonplace line for its poetical forerunner. In the early rendering we were told that—

"The day
Was slowly westering to his bower."
In the late rendering the poet writes—

"The day
Was sloping toward his western bower."
'Westering' might surely have been allowed to stand. But this is only one instance out of many. The aptest illustration may be found in 'Sea Dreams,' in which one of the finest couplets has been in this same carping vein reduced to the region of common-place. Mr. Tennyson is his own unkindest critic; and, unhappily, no man can dispute his right to meddle with some of the loveliest verses in the language. This is the passage in its two forms. The first is surprising and bold; the second cautious and afraid. First rendering—

"It is not true that second thoughts are best,
But first, and third, which are a ripper first."
Second rendering—
'Is it so true that second thoughts are best?
Not first, and third, which are a ripper first?'

The laureate may possibly ask himself these questions some day, and may recur to his old readings."

Shall we say that *Tinsley's Magazine* is getting to be a little overdone with fiction? We say not a word against the space given to "Jessie Trim," although we do not consider the tale to be equal to Farjeon's best, yet this is the best instalment of it that he has given to us. We are getting tired of "Linley Rochford," but Mr. Grant is full of adventure as ever in the "Fairer than a Fairy." Here, too, we have an article on the "Young Roscius." The article on "Speaking in Hints" is cleverly got up, and the "Troubadour Songs," as usual, are good. The lighter matter is of an average character.

Mrs. Henry Wood keeps up the interest in her very striking tale in the *Argosy*, and with that art in which Mr. Wilkie Collins is her only equal, still keeps the reader in suspense as to the conclusion. There are other tales well done, but—tales; and sometimes when we have read the hundred-and-one tales in the magazines of the month, we turn to *Fraser* with thankfulness, that of late years, although it once trotted out Whyte Melville, it now eschews all but solid literature. There is, however, in the *Argosy* of this month, a good, but brief article on the "Domestic Novel." Mrs. Henry Wood's own contribution is, however, worth all the other matter.

We are glad to see in the *Victoria Magazine* just such a paper as we should see there—viz., "A Plea for the Pecuniary Independence of Daughters." The proposition is "that unmarried daughters should have at their disposal at thirty 'the income they would have received from their fathers on marrying.' A wide proposition, and not worth much practically as to most daughters, for most fathers have no such income to give. We meet with a curious table on "Woman's chances of marriage" here, which we have not met before, but which our lady readers will, perhaps, examine, as they should, with interest:—

If we take 100 to represent the whole of a woman's chances of marriage, between fifteen and seventy, the proportional chances in each period of fifty-seven years will be—

Age	15 and under	20	Chances of Marriage	141
20	"	25	"	52
25	"	30	"	18
30	"	35	"	64
35	"	40	"	34
40	"	45	"	2
45	"	50	"	14
50	"	55	"	4
55	"	60	"	1-10th
60	"	65	"	1-10th
65	"	70	"	

There is something to be said in favour of another

article on "Oil versus Gas," in which the writer says:—"We, for our part, count with pleasure 'every nail driven into the coffin of gas'—not a very happy metaphor, perhaps; but we know what is meant."

The *Sunday Magazine* (now published by Daldy, Isbister, and Co.) opens with a tale by Mrs. Wood—who can not only satisfy the readers of her own magazine, but is able to keep a surplus for others. "Beasy Wells" is a tale of the poor. Dr. Stewart contributes some interesting recollections of Dr. Livingstone in connection with the ill-fated Zambesi expedition. It is clear that there will be plenty of materials for the life of the great traveller. Dr. Raleigh is at home in "Harvest Praise," and Mr. H. A. Page writes an extremely interesting paper on orphans and imbeciles, *apropos* to two of the asylums founded by Dr. Reel. The series of papers by Professor Lindsay on "Religious Life in the Fourteenth Century," promises to be fair and informing.

In *Good Words* the capital tale of "Theresa" is continued. We have, besides, another paper by Professor Thomson, from the Challenger, and "Novantia" goes on, but slowly. The articles on Hannah More are sure to be well written: we hope they will be faithful. We commend to naturalists "The Life History of a Zoophyte," which is capitally illustrated, and to all, Dean Howson's sermon in Westminster Abbey.

The contents of the *Leisure Hour* are as fresh as ever. Mrs. Howitt, whose pen never wears, contributes two papers on the suppressed convents of Rome, in which some justice is done to the Italian Government. Mrs. Howitt says that its proceedings in this matter have been "both merciful and considerate, without either harshness or rigour, and with a lifelong provision made for every man and woman who have been turned 'adrift.' One happy result has been the opening up of the convent libraries, although the Jesuits and others carried off many books and manuscripts. Is not the "Mandarin's Daughter" a little spun out? If so, it does not much matter while we have Dr. Dawson writing on "American Illustrations of European Antiquity" and Mr. Wright on the "Land of the Giant Cities."

The best papers in the *Sunday at Home* are on "Prophecies Concerning the Jews," by Dr. Payne Smith, and Dr. Stoughton's paper on "Martin Luther's Great Work and Last House." Is this the last paper of the series, or are we not to have a full sketch of the character of the reformer? We like Miss Alcock's story of "France before the Revolution," and Mr. Grosart contributes an interesting fugitive paper on "Howe." The children will be sure to like their "pages."

Cassell's Magazine keeps up "In Honour Bound," and there is another good paper on women who work, this time, "Behind the Counter," of which much is told that people should know. Mr. Thornbury writes a good old "Tale of Terror," and "A Hounslow Heath Tragedy" is well written.

In the *Quiver* Mr. Samuel Cox writes on "Bartimeus"; Dr. Spence on the "Liberty of Obedience"; and there are two or three good tales. Many will be glad to subscribe to the *Christian World Magazine* for the sake of the tale by Mrs. H. B. Stowe, that is now being published in its pages. Let us note, also, in this month's number, a very good paper by the Rev. H. T. Robjohns on the "Glory and Vanity of Science." In the *Evangelical* there is a good portrait of Mr. Henry Lee, of Manchester; and we are glad to see such an appreciative notice as there is of our late friend the Rev. H. W. Parkinson. The most characteristic papers in the *Congregationalist* are the editor's on "Thebes," a good article on the Bishop of Ripon, and an equally good one on the "Salaries of Ministers"—which latter we commend to all laymen. We notice in the *True Catholic* a singularly able paper, suggested by Kaulbach's picture of St. Peter Arbres, now being exhibited with some other works by the same great artist, in the Munich Gallery—which we advise all our readers to visit, taking with them this article. We have also received the *Preacher's Lantern*, the *Argonaut*—in which we call attention to the Rev. E. R. Barrett's "First Impressions of China"—the *Baptist Magazine*, *Golden Hours*, *Kind Words*, *Our Own Fireside*, the *Christian Treasury*, and the admirable *Christian World Pulpit*.

BRIEF NOTICES.

Boy Life; its Trial, its Strength, its Fulness. Sundays in Wellington College, 1859-1873. By E. W. BENSON, Master. (Macmillan and Co.) There is something in this volume which will remind many readers of Arnold, especially the undertone

of confidence in the religious capabilities of school-boys, without which all preaching is the vainest of discourses. The Master of Wellington College has this thorough faith, and we cannot but believe, as we earnestly hope, that he has found that faith to be justified. These addresses are brief, direct, plain, and well adapted to the class for whom they were prepared. We are glad to see that Mr. Benson has not thought it either necessary or desirable to affect an unnatural simplicity of style, but we think it would have been better if he had dealt more, in illustration. However, we are thankful for the addresses as they are, and to many they will suggest new lines of thought in dealing with the young.

The Ministry and Character of Robert Henry Hare, Wesleyan Minister. By JOHN MIDDLETON HARE, his brother. (Wesleyan Conference Office.) Perhaps a more complete memoir than this of the life and character of an earnest minister of the Gospel has never been published. Mr. Robert Hare was a well-known Wesleyan minister, labouring in Yorkshire, Lancashire, and latterly at Dunstable, where he died in 1873. The principal value of the biography consists in its representation of the faithful work of a man of remarkable devotedness, and, within the sphere of his duties, of remarkable influence. To Wesleyans, however, it must have a special value of its own. It contains notices of various ministers with whom Mr. Robert Hare came into contact, and of several affairs connected with the history of the connexion. In some of these matters we should say that the author has done his work too thoroughly, interspersing minute family and other details, which can have no public interest. The work is written, however, with loving reverence, wide knowledge, and fine literary culture. To have painted such a portrait as this of a man who was thoroughly a man of God, and a "Christian gentleman," is to render a service to all the churches.

The English Girl in a Convent School. (Warne and Co.) This tale, or sketch, is said to be a "record of experience," but it needed not such a statement to convince anyone that its characters and incidents are taken from the life. The school is in France, where our English girl went with a disposition to take the veil. But with something good in its control and some "goodish" nuns connected with it, it is plain that tyranny and grasping meanness were characteristics of at least this convent school, and this harmonises with what we have read elsewhere. The system is a stunting system, hurtful to mind, soul, and body. There is humour in some of the situations, but we should judge that even an English Catholic could read this work without being offended. Convent schools are not believed in by all of that body.

The Life and Correspondence of the Rev. John Clowes, M.A. Edited, &c., by THEODORE COMPTON. (Longmans, Green and Co.) Mr. Clowes will have been known for years to some of our readers as the remarkable clergyman who translated into English the works of Emanuel Swedenborg, and who may be said to have founded Swedenborgianism in England. He was the most devoted of the disciples of the Swedish seer; but, at the same time, a man of unblemished character, simple piety, and of rare scholarship. He was minister of St. John's Church, Manchester, for sixty-two years, and died in the eighty-eighth year of his age in 1831. All readers of De Quincey will remember the character given of him by that not always charitable writer, and there was nothing in that character that was overstrained. Mr. Clowes had to defend himself on many occasions for remaining in the Church, but nothing could shake his convictions in this respect. He believed that the followers of Swedenborg should form a society of their own—like Wesley—and deprecated any attempt to found a separate organisation. But the attraction of repulsion proved to be greater than the attraction of cohesion, and his advice was not followed. The work before us is, as a biography, one of singular interest, and, however much we may dissent from Mr. Clowes's estimate of Swedenborg, we cannot but recognise and feel the influence of the grace and holiness of his character.

Memoirs of Bartholomew Fair. By HENRY MORLEY. With facsimile drawings engraved upon wood. Verbatim reprint of the original edition. (Frederick Warne and Co.) This is not only an amusing book, but it is so full of information and insight that it may rank as legitimate history, though Mr. Morley in his dedication regards it merely as a scamper in the bye-ways. He tells of the odd customs, the characters, the fun, the escapades of the old Bartholomew Fair from the earliest days downward. It was founded by a monk who had been jester to

Henry I., and it is odd to see how the erewhile man of wit comes to believe in all the monkish miracles and mummery of the time. Still he did not lose his quick eye for the main chance. He carried his talents to a good market in the sacred calling. Rayer prospered greatly by his wise investment of the wit of a court jester in the speculation of a priory; and there can be no doubt that if, as a court wit, he was lean, as a monk, according to the record we are following, "the skin of his tabernacle dilated." All through the book we have quaint glances of old life and habit, and no little of fun to savour it; and so we cordially welcome the reprint, begging to say a word for the extremely clever and characteristic woodcuts.

The Four Happy Days. By FRANCES RIDLEY HAVERGAL, author of "Henry, a Little Worker for Christ." (Nisbet and Co.) Miss Havergal has the simplicity, delicacy, and grace needed to write for children, and if she inclines rather to move on the minor notes, this is, for serious stories, a recommendation rather than otherwise. Thus "Four Happy Days" is a peculiarly bright and attractive specimen of her work in this direction, and we are sure it will find a wide welcome. Miss Havergal not only wants to please, but to elevate; and, whimsical as children are, it is possible to do that, even with children. We like little Annie, and find her not unnatural, although she finds satisfaction at the end, and learns how even little services become of worth. We have read many of Miss Havergal's hymns with delight, but never with more delight than in reading those she has given here, and the music—from her pen also—which is very sweet and simple, will recommend them to many.

The Gospel and its Fruits. A Book for the Young. By J. H. WILSON, M.A., Barclay Church, Edinburgh. (James Nisbet and Co.) Mr. Wilson has managed by the liberal use of incident to make a really readable and attractive book, which is composed of such short chapters as even a boy or girl could read without wearying. The style is simple, there is a touch of fancy now and then, and all use that could be made has been made of hymns and music. Pictures too are added; and if sometimes we come on a sentence that savours rather much to our taste of the old-fashioned Calvinism, we can overlook it in the excellent intention and high motive of the writer, who clearly is in earnest. We have no doubt that it will be found a very popular book of its kind.

Uncle Ned's Stories of the Tropics. (Religious Tract Society.) Here we have a really admirable book, in which a vast deal of valuable information on the natural history of the East is conveyed, not only in a compendious, but a fresh and attractive fashion. "Uncle Ned" has travelled far and wide, and gratifies his little friends by talking to them on all and sundry that he has seen in the course of his travels. We are very much mistaken if children don't take to the book—which is very neat, and right-well illustrated.

Mary Trevelney. A Story for Little Girls. By CHRISTIAN REDFORD. (Nisbet and Co.) This little book does not pretend much, but it is well written, and the lessons of truth and perseverance are well brought out in it by Mary's unflinching determination to earn that twenty pounds for a good purpose, which she finally does. It has a few nice pictures.

Miscellaneous.

CLASSES FOR THE STUDY OF CHRISTIAN EVIDENCES.—The Christian Evidence Society has recently engaged the services of the Rev. Dr. James Clark (lately British Chaplain at Memel), as a lecturer, to conduct classes for the study of Christian evidences in or near London. The committee believe that much good may be done by means of instruction in such classes as are contemplated; they earnestly invite, therefore, the co-operation of clergymen, ministers, &c., to assist in their formation, in whatever parishes or districts there may be openings for them, whether in the East or West end or in the suburbs, and they venture to hope that an early opportunity will be taken of communicating upon the matter with the secretary.

THE PRINCE OF WALES'S AFFAIRS.—The *Times* has been authorised to contradict the statements which have been for some time in circulation, but which have of late been repeated aloud with much circumstantial detail in the *World*, and several foreign journals, on the subject of the debts of the Prince of Wales. It was stated that they amounted to 600,000*l.* It was stated that Mr. Gladstone had been applied to, to propose their payment to Parliament, but had refused. It was stated that at last the Queen had paid them. All these statements are denied. It is affirmed that the prince is not, so as to speak, in debt at all; that there is no mystery or concealment as to his affairs, his accounts having

been regularly audited since he came of age, in 1862; that the unpaid claims before his Controller amount to little more than a third of his annual income, and will be more than met by the balances to his credit on the 1st of October; finally, that with the exception of one or two accounts unsettled from peculiar circumstances, there is no bill on the list of more than one year's standing. It is, however, admitted that the prince has only been able to maintain the establishment which the Queen's long relinquishment of the more costly duties of Royalty has imposed upon him, by gradually destroying one of the principal sources of his income the fund accumulated during his minority from the revenues of the Duchy of Cornwall. Of this fund, from 10,000*l.* to 20,000*l.* it is confessed, are sold every year, to meet the deficiency in his royal highness's income; and of course, if his expenditure must be maintained at its present rate, every year more and more capital must be sacrificed. It is obvious how this will end, and that Parliament must one day be applied to; but Parliament consists of three estates, and the Commons should only be asked to interfere in the last resort.—*Spectator*. The *Daily News* pointedly remarks:—"The Prince should not be permitted to suffer loss and inconvenience on account of the special duties thus laid upon him, but the manner in which he should be indemnified is not so much a public question as a matter for consideration in the more intimate councils of the royal family." The *Pall Mall Gazette* also submits that some family arrangement should be made whereby these expenses might be met out of funds appropriated to the purpose. The *Saturday Review* remarks—"It cannot be said that the country has neglected to provide for the expenses of the public representation of royalty, and it is to be hoped that some arrangement may be devised by which this provision may be applied to the purpose for which it was intended."

SIR WILFRID LAWSON AND MR. LEATHAM.—Sir Wilfrid Lawson was present at a Permissive Bill meeting, presided over by Dr. Cameron, M.P., Glasgow, on Tuesday. The hon. baronet said his policy was this, "Prevention is better than cure," but it was not to be supposed that supporters of the Permissive Bill were against moral suasion. What they wanted was to give moral suasion fair play, because the present law was unjust and unduly severe with those who are trying to wean the people from their evil ways. (Applause.) Such was his motto:—

Moral suasion for the man who drinks,
Mental suasion for the man who thinks,
Legal suasion for the drunkard-maker,
Prison suasion for the statute-breaker.

(Laughter and applause.) He had been called by Mr. Leatham the evangelist of ginger-beer—(laughter)—and he was pleased at that, because the publican had got out of nicknames. They called him a fanatic, a Puritan, a one-idea man. He enjoyed those names, but he got tired of them, and he was glad that a man of leisure and learning like Mr. Leatham had set his wits to work during the recess and concocted a new name, because he knew that ginger-beer meant temperance, and he thought in promoting temperance and advocating the Permissive Bill he might possibly be useful, as Mr. Leatham would be in providing those moderate tumblers which he appeared to think were the main elements in the regeneration of society and the reconstructing of the Liberal party. (Laughter.)

Gleanings.

A Wittenberg publishing firm announces an educational pamphlet, the nature of which may be guessed from the bare title—"Ninety-five Pedagogical Theses."

A commissioner of the Insolvent Debtors' Court was dining in company with a well-known coroner. "Do you like that wine?" asked the commissioner. "Very good indeed." "Ah!" said his friend, "being a coroner I thought you'd like it. There's a body in it, isn't there?"

EXACT THICKNESS.—The learned and popular Judge B., on the Supreme Bench of California, was trying a case where a farmer claimed damages against a mining company for blowing vailings on to the farmer's land. A witness testified as to the effect of a stick lying in the stream of water carrying the vailings, and obstructing the same. Judge B. to witness: "How large was this stick you speak of?" Witness: "I don't recollect." Judge: "Can't you approximate the size?" Witness: "Well, no; I did not measure it." Judge (growing impatient): "Well, sir, was it as thick as my wrist?" Witness: "Well, yes, somewhat larger. From my recollection now I should judge it to have been about as thick as your head!" A jocular expression seemed to play upon the features of the audience, the size of the stick having been fairly approximated.

A MUCH-NEEDED PROTEST.—An exchange paper says:—"An approaching revolution in ladies' bonnets is announced by the Paris correspondent of a fashionable journal, who states that they are to be real bonnets once more—bonnets with brims, crowns, strings, and perhaps curtains. These bonnets are, however, not to shade the face at all, but to be perched upon the head. This announcement—like fifty others made at every change of season of the intentions of the arbiters of fashion—provokes afresh the query which seems destined ever to remain unanswered, Why should comfort in dress be a matter of chance to be granted one year

and withheld the next? If, to come to particulars, bonnet-curtains and strings do, as common sense suggests, obviate stiff necks, why should the wearers of bonnets have been deprived of these adjuncts for so many years, or, if indulged with them now, why should they be compelled to submit to neuralgia and weak eyes as a set-off against this advantage? Considering all the taste and skill which has been expended on dress, it is certainly surprising that no approach has yet been made to the adoption of some general principle of costume which shall ensure to the wearer the greatest amount of warmth in winter and comfort in summer, combined with a due regard for variety of ornamentation and colour.

NUTRITIOUS BREAD.—The flour passing through the finest silk cloth is the much-admired "pastry whites," but it must be remarked that only certain kinds of wheat yield this to perfection; pastry flour, moreover, is so excessively starchy as to make but inferior bread by the English process, a defect the French and German bakers overcome in their "white bread" by a totally different method, known in Vienna as "aufrischen." A less snow-white flour, passing through a slightly coarser silk, is the material for what the baker sells as "best bread," and the darker and rather speckled flour from which this is bolted constitutes the "seconds"; of this "household bread" is baked. The finer and whiter the bread, the more starchy and less flesh-forming it must be, and in even a larger proportion the deficiency of the phosphatic and other salts is inevitable. It is true that many persons prefer the delicate-looking and mild-flavoured white bread, and it would be folly to declare that the majority of the better classes perform bodily labour or take so much exercise as to require more nourishment than white bread affords; but the very fact that so many physicians have of late noticed in their writings—namely, the much longer period required for the digestion of fine bread—is a distinct and important objection to its use among the inactive and sedentary.—*Sanitary Record.*

THE CEREMONY OF LOCKING-UP THE TOWER.—At the present moment, when the free opening of the Tower is exciting such general interest, it may not be uninteresting to mention a custom called the locking-up of the Tower which is carried out nightly at eleven o'clock. As the clock strikes that hour the yeoman porter, clothed in a long red cloak, bearing a huge bunch of keys, and accompanied by a warder carrying a lantern, stands at the front of the main guard-house, and calls out, "Escort keys." The sergeant of the guard and five or six men then turn out and follow him to the outer gate, each sentry challenging as they pass with "Who goes there?" the answer being "Keys." The gates being carefully locked and barred, the procession returns, the sentries exacting the same explanation and receiving the same answer as before. Arrived once more at the front of the main guard-house, the sentry gives a loud stamp with his foot and asks, "Who goes there?" "Keys." "Whose keys?" "Queen Victoria's keys." "Advance Queen Victoria's keys and all's well." The yeoman porter then calls out "God Bless Queen Victoria." To which the guard responds, "Amen." The officer on duty gives the word, "Present Arms," and kisses the hilt of his sword, and the yeoman porter then marches alone across the parade and deposits the keys in the lieutenant's lodgings. The ceremony over, not only is all egress and ingress totally precluded, but even within the walls no one can stir without being furnished with the counter-sign.

INCONGRUITIES OF HYMNS AND PSALMODY.—In the course of a recent lecture on "Congregational Psalmody" (noticed elsewhere), the Rev. Dr. Allon noticed some of the incongruities that used to occur by the awkward divisions in repetition lines. For instance, "Love thee better than before," was divided "Love thee bet-;" "My poor polluted heart," became "My poor pol-;" "We'll catch the fleeting hour," was sung "We'll catch the flee-;" "And more exalts our joys," was sung "And more ex-;" "And take thy pilgrim home," became "And take thy pil-;" "And in the pious he delights," was sung, "And in the pi- and in the pi-;" and "Send down salvation from on high," became "Send down sal-." A soprano in one case sang "Oh for a man," and the chorus responded "Oh for a mansion in the skies." In one case the soprano modestly sang "Teach me to kiss"; the alto took up the strain, "Teach me to kiss"; while the bass rendered it quite prosaic by singing "Teach me to kiss the rod." The chief corruption of Church song just now was threatened from the High Anglican party. Nothing in early Methodism ever surpassed the secular flippancy of some of their tunes, or the doggerel of their hymns, and he specially called attention to the St. Alban's Psalter and the People's Hymnal, from one of which he made the two following quotations:—

On straw reclined, the Lord most high
Within a manger deigned to lie;
And He who feeds the birds of air
Vouchsafed a little milk to share.

There comes a galley sailing
With ample cargo stored,
It bears God's Son most loving,
The Lord's Eternal Word;
That galley calmly floating
Bears freight of precious cost,
Love is the sail that wafts it,
Its mast the Holy Ghost.

This was simply atrocious.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

WILLCOX.—October 3, at 2, Elgin-terrace, Addiscombe, the wife of Mr. W. R. Willcox, of a daughter.

PEPPER CORN.—October 6, at Sheffield, the wife of the Rev. Walter Peppercorn, of a son.

MARRIAGE.

CROGGON—OLIVE.—October 1, at Highbury Chapel, Bristol, by the Rev. David Thomas, B.A., E. Croggon, late of Melbourne, to Constance, younger daughter of the late I. C. Olive, Dep.-Lieut. for the county of Bucks, of Heatherfield House, Clifton.

DEATH.

TOMKINS.—September 29, suddenly, at Serhill, near Newcastle, Mr. Samuel Tomkins, of Newcastle-on-Tyne, for many years an earnest and active supporter of the principles advocated in the "Nonconformist," and of other philanthropic and religious movements.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Sept. 30, 1874.

ISSUE DEPARTMENT.

Notes issued £37,389,710 Government Debt. £11,015,100
Other Securities .. 3,981,900
Gold Coin & Bullion 22,389,710
Silver Bullion —

£37,389,710

£37,389,710

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity) £13,533,689
Reserve .. 3,753,539
Public Deposits .. 5,203,033
Other Deposits .. 19,630,608 Other Securities .. 19,187,420
Seven Days .. — Notes .. 10,112,715
Other Bills .. 339,234 Gold & Silver Coin 700,590

£43,534,414

£43,534,414

Oct. 1, 1874.

F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

KINAHAN'S I.L. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's I.L. Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

HOLLOWAY'S OINTMENT AND PILLS.—Medicinal Efficacy.—In cases of glandular and other diseases arising from hereditary taints, the use of these healing and purifying remedies is always followed by the most gratifying results. The ointment must be well rubbed upon the skin, as near as possible to the ailing part, and the pills should be taken every night in alternative rather than purgative doses. These excellent medicaments will then act in unison, quell the local mischief, re-establish purity and order throughout the system, and spare unmerited suffering or untimely death. Scrofula, scurvy, and the most loathsome class of skin diseases are removable by the cleansing, correcting, and soothing influences of Holloway's well-known preparations, which are admirably adapted for delicate constitutions.

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Tea, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 5.—We had a fair supply of English and foreign wheat fresh up for to-day's market. English wheat met a slow demand, and the sales were at a decline of 1s. per qr. from the rates of Monday last. Business in foreign wheat was limited; good old wheat sold at previous prices. The flour trade was inactive.

Millers reduced the nominal top price 4s. per sack. Peas, beans, and Indian corn were without alteration. Malt—ing barley was fully as dear; grinding descriptions were 6d. to 1s. per qr. lower. Of oats we have liberal arrivals. Prices of Russian qualities have given way 3d. to 6d. per qr. during the past week. Demand for cargoes on the coast is quiet. Prices are without change.

METROPOLITAN CATTLE MARKET, Monday, Oct. 5.—The total imports of foreign stock into London last week consisted of 12,262 head. In the corresponding week last year we received 12,769; in 1872, 22,768; in 1871, 17,580; in 1870, 14,455; and in 1869, 10,491 head. The cattle trade of to-day, influenced by the cold weather, has been more active, and prices have been steadier. A full average supply of beasts has been on sale, those from our own grazing districts being on a more liberal scale; but the condition, although improved, is still various. An active demand has prevailed, at fully previous currencies. The quoted top price for the best Scots and crosses has been 6s. 4d. per 8lbs., but occasionally this quotation has been exceeded. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,900; from other parts of England, about 400; from Scotland, 90; and from Ireland, 200 head. The foreign side of the market has been well supplied with Tonnage beasts, 2,690 having come to hand. There have also been 18 from Gothenburg and 13 from Spain. The trade has been firm at hardening prices. With sheep the market has been less freely supplied. Sales have progressed steadily at 2d. to 4d. per 8lbs. more money. The best Downs and half-breds have sold at 5s. 6d. per 8lbs. Calves have been steady at full prices. Pigs have been quiet.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 4 0 to 4 4	Pr. coarse woolled 5 2 5 4
Second quality . 4 6 4 10	Prime Southdown 5 4 5 6
Prime large oxen 5 8 6 0	Lge. coarse calves 4 0 4 6
Prime Scots . . 6 0 6 4	Prime small . . 4 6 5 2
Coarse inf. sheep 4 8 4 10	Large hogs . . 4 0 4 8
Second quality . 4 10 5 2	Neat sm. porkers 5 0 5 4

METROPOLITAN MEAT MARKET, Monday, Oct. 5.—There was a moderate supply of meat on sale here to-day. The demand was somewhat better, at the following currency—

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef . 3 4 to 4 0	Inferior Mutton 3 4 to 4 0
Middling do. . 4 0 4 6	Middling do. . 4 4 4 8
Prime large do. 4 10 5 4	Prime do. . . 5 0 5 4
Prime small do. 5 0 5 4	Large pork . . 4 0 4 6
Veal . . . 4 4 5 0	Small do. . . 5 0 5 8

PROVISIONS, Monday, Oct. 5.—The arrivals last week from Ireland were 291 firkins butter and 3,463 bales bacon, and from foreign ports 3,151 packages butter, and 2,837 bales bacon. The butter market is ruled very firm, and for the finest qualities of foreign higher prices are obtained. Best Dutch 136s. to 138s. Irish scarcely inquired about. The bacon market ruled steady without change in price for best Waterford, but other descriptions could be purchased on rather lower terms at the close of the week. Supplies cleared off as they arrived. Lard scarce and wanted; best bladdered 90s. to 92s., and keg 82s. to 84s. landed.

HOPS, BOROUGH, Monday, Oct. 5.—Only a very limited business can be reported in the new growth. Choice hops attract most attention, and are selling slowly at slightly easier rates. Medium samples for the present are neglected, and must be quoted from 10s. to 15s. cheaper. Some inquiry prevails for low cheap hops; the quantity offered, however, is small. Yearlings maintain their values, and are in fair demand. Continental markets are quiet. Mid and East Kent £10, £12, £15 15s.; Weald of Kent £10, £10 10s., £11 11s.; Sussex, £9, £10, £11; Country Farnham, £10, £11, £12; Farnham, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Oct. 5.—The unsettled weather towards the end of last week having interrupted to some extent the arrivals of potatoes, trade here to-day was certainly better, and prices advanced from 8s. to 10s. per ton. Last week's imports into London consisted of 495 bags from Terneuzen, 150 packages 91 bags Antwerp, 112 tons St. Malo, 2 barrels Jersey, and 6 bags from Hamburg. Choice Regents, 75s. to 90s. per ton; ordinary, 65s. to 85s.; Kidneys, 10s. to 110s. per ton.

SEED, Monday, Oct. 5.—There were no samples of new English red cloverseed offering. The crop is not well spoken of, and foreign qualities are in consequence held higher. Trifolium sold steadily at quite as much money. The best new trefoil was held with more firmness, but few transactions were entered into. New winter tares were in steady request at the extreme rates previously obtained. Rye and winter barley were purchased for sowing at moderate rates, and sale for both articles were to a fair extent. New white mustardseed was disposed of to a moderate extent at the quotations of last week, and the best yearling met more inquiry, and prices were rather higher for such. New Dutch hempseed was fully as dear, with a moderate sale. Canaryseed sold at quite as high rates. The sale of English rape-seed continues dull, the quality offering not being fine.

WOOL, Monday, Oct. 5.—The wool trade has been without feature of importance. The business doing has been to a fair extent, and values have been well maintained. As regards colonial wool, the public sales have been brought to a satisfactory conclusion, an average advance of 1d. to 2d. per lb. having been established.

COAL, Monday, Oct. 5.—There being a brisk demand for coals to-day, prices advanced 1s. per ton, Hutton's, 25s. 6d.; Lambtons, 25s.; Original Hartlepool, 25s. 6d.; Kelloe, 24s. Ships at market, 24; for sale, 25.

Advertisements.

WANTED, a GENERAL SERVANT, thorough, in a quiet family, where two servants are kept. Not much housework. From the country preferred. Washing put out. Wags, £14, all found.—"M," 9, Cathcart Hill, Junction-road, N.

ORPHAN WORKING SCHOOL, Maitland Park, Haverstock Hill, N.W.

400 Orphans are provided for. Nearly 3,000 have been received, 95 admitted during the present year. Of all the applicants during the last ten years four-fifths have been elected. Children of both sexes are eligible between seven and eleven years of age. The education fits the children for useful life. As the charity depends mainly upon voluntary support, CONTRIBUTIONS are earnestly solicited.

JOHN KEMP WELCH, Treasurer.
JOSEPH SOUL, Secretary.

Office, 73, Cheapside, E.C.

Bankers—London Joint-Stock Bank, E.C.

The LIST of APPLICATIONS will CLOSE on WEDNESDAY, October 14th, both for London and the Country.

RICHARDS AND COMPANY (LIMITED).

Capital—£150,000, in 15,000 Shares of £10 each.

FIRST ISSUE.—10,000 Shares of £10 each, of which 2,500 Shares, fully paid up, are taken in part payment by the Vendors, and will receive no Dividend during the first five years, until 10 per cent. per annum has been paid on the other Shares of the Company.

Payment on Application, £1; on Allotment, £3. Future calls not to exceed £2 per Share, at intervals of not less than three months.

Shareholders desiring to pay up in full will be allowed interest at the rate of 6 per cent. per annum on the amounts paid in advance of calls.

Minimum Dividends at the rate of 10 per cent. per annum are guaranteed by the Vendors for the first five years. As Security for the due performance of the guarantee, the Vendors leave £10,000 of the purchase money in the hands of the Company; and, in addition, deposit £15,000 of the Debentures for the Company in the Bank of England.

DIRECTORS.

Andrew Walls, Esq., 11, Leadenhall-street, London, Director of the London and Provincial Bank, Chairman.

Thomas Pictou Richards, Esq. (Richards, Power, and Co.), Swansea.

F. R. M. Gosset, Esq., Director of the Land Mortgage Bank of India, and of the Oakham Collieries Company (Limited).

Charles Morris, Esq., Director of the Economic Life Assurance Society, and of the Bilson and Crump Meadow Collieries Company (Limited).

Samuel Browning Power, Esq. (Richards, Power, and Co.), Swansea.

BANKERS.

Messrs. Barclay, Bevan, Tritton, Twells, and Co., 54, Lombard-street, London.

The Glamorganshire Banking Company, Swansea, and Branches.

The London and Provincial Bank, Cardiff, and Branches.

SOLICITORS.

Messrs. Baxters and Co., 6, Victoria Street, Westminster, S.W.

AUDITORS.

Messrs. Cooper Brothers and Co., George Street, Mansion House, London, E.C.

SECRETARY.

Alfred Stride, Esq.

OFFICES.

1, FENCHURCH STREET, LONDON, E.C.

PROSPECTUS.

The Company is established for the purpose of acquiring and working the Valuable and Extensive Coal Business successfully carried on for some years past by Messrs. Richards, Power and Co., at Swansea, Liverpool, Cardiff, and London. The business includes, in addition to the large export coal trade of the firm, some highly profitable agencies, and a well-established inland sale connection in coals, which is daily increasing. A large outlay of capital has necessarily been incurred in thoroughly establishing a business with such wide ramifications, and the Company will have the benefit of entering at once into possession of a full-going concern returning large profit.

The purchase will also include the valuable Colliery of the Vendors, situate at Llanharan, only fourteen miles from the port of Cardiff, and with direct railway communication to Swansea, Briton Ferry, Newport, &c. Its proximity to the ports of shipment is an important favourable feature, and the saving in tolls as compared with the collieries of Merthyr and Aberdare, will of itself be a considerable source of profit.

The machinery and other appliances are of the most complete and modern character, and no expense has been spared by the Vendors in opening out the colliery so as to secure ultimately an output of from 500 to 600 tons per day, at the lowest working cost. The upper seams are now being worked, and the output is being rapidly increased as the workings are more fully developed. The taking includes an area of about 450 acres, and the royalties and dead-rents are moderate.

The Colliery is connected with the Great Western Railway System by means of a siding and tramway; and the Cardiff and Ogmere Railway, now in course of construction, will skirt the property. It is intended to have a passenger station at Llanharan, a short distance from the colliery. This will be especially advantageous in attracting population, and in securing an adequate supply of workmen at all times.

By combining the extensive coal business of the firm and the Colliery property, a regular sale will at all times be insured for the output of the Colliery. This combination will secure to the Company, not only the ordinary profit of the colliery proprietor, but also the profits of the merchant, who usually intervenes between the producer and consumer.

Mr. Richards and Mr. Power, two of the partners in the Vendors' firm, will continue in the management of the business as heretofore, and thus that continuity of supervision will be secured which is so essential and important in the transfer of any large concern.

The books of the firm have been examined by Messrs. Cooper, Brothers and Co., the well-known Accountants, and their report shows a net income for the last two years, from the Coal Merchants' business alone, in excess of the guaranteed dividend of 10 per cent. The returns made up to 30th September show an increase in sales since 30th June, up to which date Messrs. Cooper's examination was made.

The entire purchase of the Llanharan Colliery, the goodwill of the business, rolling stock, including a large number of waggons (partly on advantageous terms of hire, and partly on deferred payments), plant at depots, &c., has been fixed at £80,000, of which £30,000 will be payable in Cash, £25,000 in Debentures, and £25,000 in fully-paid Shares, which are to be deferred for the first five years. The Vendors, in addition to taking this large stake in the Company, guarantee, as already stated, a minimum dividend of at least 10 PER CENT. PER ANNUM FOR THE FIRST FIVE YEARS, which is the best proof that can be adduced of their absolute confidence in the undertaking.

Mr. R. Bedlington, of Aberdare, and Mr. W. Needham, of Newport, two mining engineers of eminence, have reported most favourably upon the Colliery property, and estimate that the profits, when the workings are fully developed, will be above £9,000 per annum.

The following agreements have been entered into, and may be seen at the offices of the Solicitors:—An agreement, dated the 1st of October, 1874, between the Vendors, T. P. Richards, S. B. Power, and W. R. E. Coles, on the one part, and Alfred Stride, on behalf of the Company, of the other part, and an agreement, dated 1st October, 1874, between H. R. Evans, of the one part, and Alfred Stride, on behalf of the Company, of the other part.

If no allotment is made the deposit will be returned in full.

Prospectuses and forms of application may be obtained at

the offices of the Company: of the Bankers, Solicitors, of Mr. H. Russell Evans, 52, Lombard-street, London, and Newport, Mon.; and at the Offices of the "South Wales Evening Telegram," Newport and Cardiff.

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PALESTINE EXPLORATION FUND.

Subscribers who have not yet paid their subscriptions for the current year are earnestly requested to do so without delay. The summer expenses have quite exhausted the funds.

The next Quarterly Statement will be issued about the 10th of October. It will contain, among other things, the New Discovery on the Site of the City of Gesser, and the New Identification of the Altar Ed. There will be also published with it a Specimen Page from the Carmel Sheet of the New Map printed under the superintendence of Lieutenant Conder, R.E., the Officer in charge of the Survey.

(By order) W. BESANT, M.A., Secretary.

9, Pall Mall East, S.W.

ALEXANDRA ORPHANAGE for INFANTS, Hornsey Rise, N.

FUNDS are earnestly solicited for this unendowed charity, which has no funded property, depending upon voluntary support. Candidates from any part of the kingdom are eligible if under five years of age, and should be at once put upon the list for the next election.

JOSEPH SOUL, Hon. Sec.

No. 73, Cheapside, E.C.

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The Committee most anxiously APPEAL for PECUNIARY HELP to meet the heavy current expenses of the Hospital.

CONTRIBUTIONS, &c., will be thankfully received by Edward Enfield, Esq., 19, Chester-terrace, Regent's Park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

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The Committee are in urgent NEED of FUNDS, to provide food, clothing, education, and industrial training for the 300 destitute little boys who are now sheltered in their 10 Families. £2,000 will be required before the end of the year.

A. O. CHARLES, Secretary.

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During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

AUTUMN TERM, from SEPT. 21st to DEC. 20th.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll. Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

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JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the South-east Counties of Scotland," &c., &c.

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JOHN M. LIGHTWOOD, Esq., B.A., late Senior Scholar of Trinity Hall, Camb., 12th Wrangler, 1874; also, 2nd in Honours in English at 1st B.A. Lond. Exam., 1872.

G. EMERY, Esq., B.A.

LADY RESIDENT—Miss COOKE.

MICHAELMAS TERM commenced THURSDAY, 24th September, 1874.

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1. The new business of the nineteenth year consists of 2,307 policies, assuring £406,630, and yielding a new Annual Premium Revenue of £12,236.

2. The business remaining in force at the end of the year after deducting all lapsed policies from death, surrender, or other cause of termination, consists of 10,111 policies, assuring £3,306,338, and yielding an Annual Premium Revenue of £104,996.

3. The payments on all terminated policies during the year have been as follows:—

192 Death Claims and Bonuses	£33,111
26 Matured Policies and Bonuses	29,987

218 Policy Claims and Bonuses	£36,993
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Surrendered Policies	£2,062
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4. The payments made by the Company on all terminated policies during nineteen years have been £235,924 on 1384 death and matured policy claims and bonuses.

5. The Accumulated Fund has increased from £311,115 to £355,202, £44,087 having been laid by in the nineteenth year.

6. The Accumulated Fund is invested in Government Securities, Freehold Ground Rents, Corporation Bonds of the City of London, Mortgages, &c., and is equal in amount to upwards of one-half of the gross premiums received on all policies in force on the Company's books.

7. The Investments and Re-investments of the year have been in—

Government Funds	£27,481
Ground Rents	27,883
Mortgages, &c.	17,817

£73,208

The average rate of interest thereon being £4 16s. 21. per cent.

8. The Auditors have carefully examined the accounts and securities of the Company, and have expressed their approbation of the manner in which the accounts are kept, and the general results of the audit.

9. The steady progress of the Company should encourage the Policy-holders to continue their efforts, which have mainly placed the Company in its present satisfactory position.

May, 1874.

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THE NEW QUARTERLY MAGAZINE.

THE NEW QUARTERLY MAGAZINE HAVING NOW ENTERED INTO ITS SECOND

year, the Promoters consider the present a fitting time to lay before the Public some record of the results of their enterprise. It is also proposed now to state, more fully and more confidently than was possible before those results had been arrived at, the objects and character of a Periodical which differs essentially from any other Publication, past or present.

THE NEW QUARTERLY MAGAZINE WAS BROUGHT OUT WITH THE OBJECT

of dealing with Topics of a Social and Literary kind, to the exclusion of Party Politics, Religious Polemics, Poetry, and Reviews of Current Literature. It was intended to make Original Fiction, Authentic Travel, and Critical Biography strong points in the Magazine, and that each Quarterly Number should be complete in itself, and should contain Two Complete Stories by Writers of real Eminence, which together should be about equal in size to an ordinary single volume, usually sold at the price of ten shillings and sixpence.

THE NEW QUARTERLY MAGAZINE AIMED AT A HIGH LITERARY STANDARD,

and the remuneration to Authors was fixed at a correspondingly high rate. To avoid a superficial treatment of subjects unavoidable in short Articles, it was resolved to limit the number of Papers in each Number to Seven or Eight, while at the same time the Magazine should contain considerably more Printed Matter than the largest Magazine published in Great Britain. A particularly large and clear type and good paper were to be further distinguishing points with the new Magazine.

THE NEW QUARTERLY MAGAZINE, DIFFERING THUS COMPLETELY IN ITS

character and aims from every other existing Publication, and due means having been employed to bring this character and these objects before the Public, a response was confidently looked for on the part of the Intelligent and Educated Classes. These anticipations were greatly exceeded. Although a large Edition of the First Number was prepared, the demand was so unexpectedly great, that a Second Edition was called for in less than a week.

THE NEW QUARTERLY MAGAZINE AT ONCE TOOK ITS PLACE IN PERIODICAL

Literature, and has ever since maintained it fully and satisfactorily. The English Press, London and Provincial, the Scotch and the Irish Press, the Press of the United States, India, and the Colonies, have agreed in a warm welcome to the new Periodical.

IT IS NOT PROPOSED TO QUOTE OPINIONS OF THE PRESS IN TESTIMONY TO

the Literary merits of "THE NEW QUARTERLY MAGAZINE," though such testimony is very strong and very abundant, but the following few Extracts, from Journals representing various distinct Sections of the community and phases of thought, will sufficiently bear witness to the fact that the Programme set before themselves by the Promoters has been effectively carried out.

From the STANDARD.

THE NEW QUARTERLY MAGAZINE.—

Nothing can be better in style and interest than the new number of "The New Quarterly Magazine."

From the GRAPHIC.

THE NEW QUARTERLY MAGAZINE,

a very meritorious publication, was commenced in October last, and has consequently attained its fourth number, and completed the first year of its existence. As this magazine, the price of which is half-a-crown, is as big as one of the old quarterlies, and as each number contains not more than seven or eight articles, subjects of importance can be treated with a fullness which is unattainable in the smaller periodicals. Space also is gained by the omission of reviews of current literature and politics. Another feature of the Magazine is that each number contains two complete stories, each about equal in length to a one-volume novel. To readers who don't care to have their fiction doled out in weekly or monthly morsels, and who at the same time shrink from the length of a story in three volumes, this arrangement is a decided advantage. "The New Quarterly" fully deserves the remarkable success which it has hitherto achieved.

From the MORNING POST.

THE NEW QUARTERLY MAGAZINE

indicates a new accession to Quarterly literature. It is not so light as the Monthlies, nor so solid as the old Quarterlies. . . . The present number (the last) does not concern itself with the vexed question of political parties; but it is not likely that the Magazine will be always able to devote itself wholly to literature without any admixture of politics. . . . However, if "The New Quarterly" always comprises such a choice anthology as the July number displays, there will be no reason to wish that it should take away from literature any part of the attention which is now so successfully bestowed upon it. The articles are varied, and indicate much editorial discernment.

From the MORNING ADVERTISER.

THE NEW QUARTERLY MAGAZINE has

only just published its third number; but such has been the quality of many of its articles, and the tone and conduct of the entire work, that it already deserves to take rank as a permanent institution among the best of our miscellanies of essay and fiction. (Of No. 4) "The New Quarterly," which has completed its first year, deserves the popularity it has acquired by its special feature of giving original novels within reasonable compass complete in each number.

From the SPECTATOR.

THE NEW QUARTERLY MAGAZINE.—

This (the last) is the best number that we have seen. . . . Mrs. Lynn Linton's "Meliora Latent" is a clever tale, containing graphic sketches of life and character, and as to its plot, constructed with a finer sense of dramatic propriety than most tale-writers show. . . . "The Personal History of Lord Macaulay" is an interesting paper, a welcome instalment of a biography which has been too long delayed; but, perhaps, the best thing in the number is Mr. Archibald Banks's very curious notes on "Birds and Beasts in Captivity." They put many cherished notions to flight. . . . Mr. Banks's paper is admirable and interesting.

From the ILLUSTRATED LONDON NEWS.

THE NEW QUARTERLY MAGAZINE

(No. 4) has some really excellent matter in Mrs. Linton's Cornish Novelette; in Mr. Latouche's Portuguese Travels, equal to any travels of the day in spirit, geniality, and accurate acquaintance with the country described; and in the Rev. F. Arnold's Personal History of Lord Macaulay.

From the JOHN BULL.

THE NEW QUARTERLY MAGAZINE

has successfully completed the first year of its existence, and its leading features of treating social and literary subjects, only, and those exhaustively, with completed stories in one number, seem to have taken hold of the public mind.

From the NONCONFORMIST.

THE NEW QUARTERLY, SO FAR AS

regards the quantity and quality of its contents, makes good its claim to occupy a sphere of its own. It contains nearly as much matter as the other quarterlies, and is published at less than half their price. Its literary criticisms are equal to anything we have read, and few finer specimens of criticism are to be met with than that on "William Blake: Poet, Artist, and Mystic," written by the Editor for the April number.

From NOTES and QUERIES.

THE NEW QUARTERLY MAGAZINE.—

The reputation which "The New Quarterly" has already acquired for what may be called its "personal" illustrations, is excellently sustained in the July number.

From the CITY PRESS.

THE NEW QUARTERLY CONTINUES TO

combine the instructive with the entertaining very admirably. . . . A feature of "The New Quarterly" is that its stories are never continuous.

From the SCOTSMAN.

THE FOURTH NUMBER of "THE NEW

QUARTERLY MAGAZINE" will go far towards keeping up the reputation which the publication of the previous numbers has already attained. The plan of the Magazine is admirable; you are presented in each publication with what is, in fact, complete in itself, and there is as judicious a *mélange* of serious writing and of fiction as could well be imagined.

From the WELSHMAN.

THE NEW QUARTERLY DOES ITS WORK

well and faithfully. As was promised, it takes a place somewhere between an ordinary Magazine and the Quarterly Reviews. It is made up of Novels, Essays, and Travels. . . . The Novels are by authors of repute, and possess great literary merit. They have the advantage, too, of being complete, each of them in one number of the Magazine. Two or three have been of supreme excellence. "The New Quarterly" ought to be a success, and we have reason to believe that it has secured a fast hold on popular favour.

From the BRIGHTON TIMES.

THE NEW QUARTERLY, WHICH HAS

now completed the first year of its existence, has attained in that period of time such a leading position among the High-class Magazines, coupled with so large a measure of commercial success, as would a few years ago have been looked upon as marvellous. The secret of its success, however, is not far to seek, and consists in combining quality with quantity. Its writers are among the first of the day, whilst the Magazine itself is really a bulky volume.

From the BIRMINGHAM DAILY POST.

THE NEW QUARTERLY MAGAZINE is

intended to strike the happy mean between the Monthly Magazine and the Quarterly Review. Its pages are numerous enough, for it is as large as a six-shilling review, to give ample space for the full treatment of all the subjects it undertakes to treat. . . . Not only is this programme excellent, but in the four numbers now issued it has been admirably fulfilled.

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